+ Thos Jones 3165 df 21

A COMMENTARIE VPON THE LAMENTATIONS OF IEREMIE:

VVherein are contained; first, the method and order of euery Chapter layd open in seueral Tables; then a litterall interpretation of the text out of the Hebrew, with a Paraphrasticall exposition of the sense thereof: Afterward, a collection of diuers doctrines, gathered sometimes out of a whole verse in generall, or from the coherence of the text; and sometimes out of the particular words of the same: with examples, now and then, shewing how the same doctrines haue bene verified in experience: Moreouer, the reason or proofe of euery doctrine: and lastly, the particular vses, that are to be made of them, for the edification of the Church of God.

Bible. O.T. Lament

IEREM. 13. 22.

And if thou say in thine heart, wherefore comes these things vpon me? for the multitude of thine iniquities, are thy skirts discouered, and thy heeles made bare.



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(E (2)

BRITISH MUSEUM

To the Christian Reader, grace, mercie, and peace from God the father, and from our Lord Iesus Christ.

IT is, and hath bene long time a question more enquired into vpon occasion, then soundely weyed for the good of Gods Church, whether there be any moe waies of right handling the scriptures thē one? and if there be, which is the best therof. The solution whereunto (as appeareth by the infinit varietie of preaching among vs Englishmen more then in al the Churches of God besides) hath bin, that there are indeed diuers maners of preaching, which may all be profitably vsed for the edification of the body of Christ. But if the practise of many be well weyed, it will easily appeare (supposing that there be diuers) that we haue bene very careless to inquire after the best and to vse it. For, whilest some giue themselues, vpon the least occasion, to enter into a common place of Diuinitie, and to handle it most largely (which is the right way in Catechising and laying the foundations of Religion) and others labour to shewe themselues learned in the tongues, and humaine Artes, or of great reading in diuine and heathen writers, we see that the people is brought either into such amazednesse, as they thinke that any thing may be made of the Scriptures, or to such an vnsetlednesse in iudgement, as they rather hunt after varietie of teachers for their straunge maner of preaching, then for soundinstruction for their owne edification. How this sore may bee cured, I will not take vpon me precisely to say, for it is easier rightly to espie a fault, then to shew the way to amend it: and it may be that there is not one, but diuers causes of this enormitie, some where of are growne to such vlcers, as may not without danger bee touched. Onely I will bee bold to say something to the question propounded before, not so much striuing

whether there be diuers kinds of teaching, as labouring to shew such a way as must needes be the best and most profitable. First therefore we are to know, that the end wherefore Christ Iesus, when he ascended into heauen, and leading captiuitie captiue, gaue gifts vnto men, was for the edification of the bodie of Christ, Eph. 4.12. that is, to build vp Gods people in the true knowledge of his holy word, and so to confirme them in the faith, and reforme them in their liues. Now to the end that this may be done, I suppose euery one wil confesse first, that the workeman whom God hath fitted to this great worke, must be that scribe taught vnto the kingdome of heauen, which is like vnto the householder that bringeth out of his treasurie things both old & new, Matth. 13.52. that is, furnished with al kinds of knowledge meet to expresse Gods will to his people in most effectuall maner: Then it cannot be denied, that seeing it is only the word of God that can perswade the conscience, the first thing that is to be done in the right teaching of the same to Gods people, must needes be, the cleere and euident deliuerance of the sense of the text in hand; that out of the same, as from a fountaine that runneth cleerly, all that he is further to deliuer may be seene to be deriued. Secondly, seeing whatsoeuer was written aforetime was written for our learning, Rom. 15.4. it must needes be that euery sentence of the holy Scripture containeth in it (at least) one generall doctrine; and therefore the sense being once vnderstood, the next thing that is to be considered, is, the collecting of the same out of the text, in such plaine and manifest maner, as must needes be acknowledged in the conscience of the hearers to be so; which being enlarged by the examples and testimonies of the Scriptures, and manifested by the force of reason grounded vpon the same, must needes take such roote in the consciences of the hearers, as they shall either be throughly perswaded of the trueth of it (if it be rightly and effectually handled) or leaue such a print therein as shall conuince the same. Thirdly, seeing the generall doctrine is like vnto goodly meat set vpon the table before young children, which needeth to bee carued vnto them, that euery one may haue his portion in due season, Mat. 24.45. Therefore is the right vse to be propounded vnto them of the same doctrine, that it may appeare how it is profitable,

profitable, either for all Christians in generall, or for certaine speciall ones in particular. This is that which the Apostle meaneth when hee saith, that the whole scripture is profitable to teach, (that is, to learne doctrine out of it, and not only so, but also) to improue, (that is, to confute all errors contrary to wholsome doctrine) to correct, (that is, to reproue the misbehauiours of them that walke disorderly) To instruct in righteousnes, (that is, to direct Gods people in all the waies of godlinesse) 2. Tim. 3. 16. yea and to arme vs with patience & comfort in al kindes of trouble, Rom. 15. 4. This course being taken by the Preacher, shal not only free him from the slaunder of running out of his text, but also be so profitable for the hearer, as experience shall proue this kinde of teaching to be such as is not iustly to be excepted against. But is not this (will some say) a great iniurie offered vnto others that preach after another fashion, and a straightning of the gifts of Gods spirit which are diuers, to some thus, and to others thus, and yet by the same spirit wrought to the edification of the Church of Christ? I answere, first, as concerning men, let them bee assured that they haue a warrant out of the word, & a perswasion in their hearts, that the care of Gods glory, and desire of edifying his people, did leade them to their maner that they vse, and then is all this nothing against them, but directly for them. Secondly, the commending of one kinde of teaching as most profitable, doth no way bound the spirit of God further then it hath pleased the Lord to limit himselfe by the rules of his owne word. I confesse that God giueth vnto diuers men diuers measures, and to some to excell in one thing, and to some in others, for one hath an excellent dexteritie in interpreting the text; another can in speciall manner gather doctrines; another exceedeth in applications, but let it be considered that all these are branches of that method hitherto commended vnto vs: so that, whosoeuer is endued with speciall ability and facultie in one of these, must labour also to performe the other aright, & not to account it a course different from his owne, further then that one doth his duty in greater measure, & in a higher degree then another. Yet would I not so be vnderstood, as though I did affirme it of necessitie to gather euery doctrine at all times that the text may afforde, or

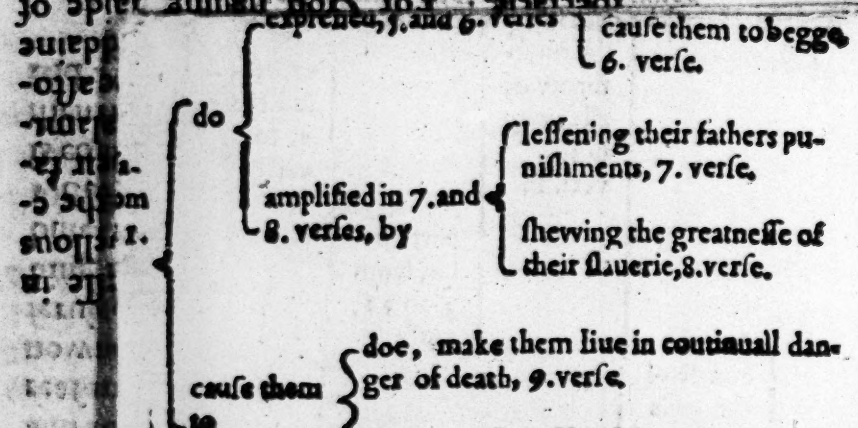
out of euery doctrine to deriue both matter of reproofe, correction, instruction, patience, and comfort. For albeit I doe not doubt but that the word of God, being, as God himselfe is, infinitely rich euen in euery sentence for euery branch of edification: yet seeing the diuiding of the word of God aright, is the wisdome of the wise steward to dispence the same in due season, it belongeth to the teacher to see what is moste meete and expedient that way, who shall often discerne apparent necessitie to stand vpon one, when there is an euident reason to omit, or, at least, not to vrge or enlarge the other: and therefore, as it is a sure ground for the hearer to learne to discerne of, and chuse his teacher by his abilitie and dexteritie in expounding the text, & gathering the doctrines out of the same; so is it hardly within his power to iudge either of his choyse of doctrines, or of the vse & application that he maketh (so that he vse none but that which is sound and agreeable to the text) sauing so farre as concerneth his owne edification in particular. This I am sure of (for I haue seene it in continuall experience) that the want of this way in the teacher, is the cause that hee often thinketh his text so barren, as he is glad to runne into by-waies to fill vp his time, and so maketh his labour as water spilt vpon a stone that neuer profiteth any, and the want of power to see who handle the word of God aright, and grace to vse their ministerie ordinarilie, is the cause, not onely of the gadding of the multitude (where they may easilie come to varietie of teachers) but also of the rents and distractions that so many fall vsually into: for if they had bene seasoned with that heauenly teaching which the ordinarie ministerie of him that diuideth the word of GOD aright, doth afforde, not onely their iudgements would haue beene better informed to discerne the spirit of error when it is tendred vnto them, but also this wandering and confused kinde of teaching which many doe vse, would haue seemed vnsauory vnto them.

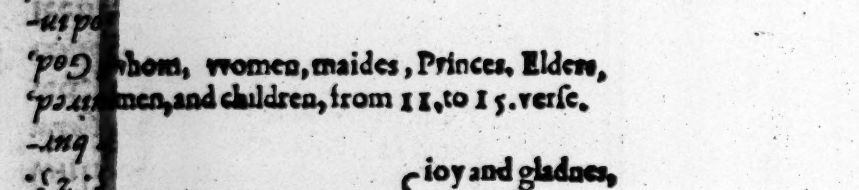
But my purpose is not, either to set downe any directions for the preacher, or to prescribe a course for the hearer, saue onely to shew, & that briefly, such a way as is proued by experience to be most comfortable for the minister, seeing his labour thereby to bee blessed, and not to be in vaine, and most profitable to the

hearer, who ſhall thereby attaine to the greateſt meaſure of knowledge and ſoundnes of iudgement. Now (becauſe examples are the moſt eaſie way of teaching) I with the comfortable aſſiſtance of an other brother, (who when this booke commeth to his hands may ſee his ſhare in the trauaile thereof) having occaſion to goe through the two firſt chapters of theſe Lamentations, and the moſt parte of the third, perceiued that the method and matter might be not altogether vnprofitable vnto others: and therefore I reviewed the chiefe notes that we had collected from the larger diſcourſe thereof, and adding thereunto the other two chapters, haue ſet the whole downe in ſuch manner as thou ſeeſt: The particulars, I confeſſe, as they be ſet downe, are farre more breife then wken they were ſpoken, and more ſhort then is meete to be vſed in any publike miniſterie, or expected by any indifferent auditorie (for why ſhould I trouble the Reader with large diſcourſes in that which may as well be expreſſed in ſhort ſentences?) ſeeing I haue laboured to abridge rather then to enlarge any thing, which will be as profitable to the Reader of any tollerable vnderſtanding, as if euery thing were amplified to the vttermoſt. For as to a Muſitian that hath ſo much skill as to knowe the concords & rules of deſcant, it is as good a direction to haue the ground, as if he had euery ſeuerall poynt pricked out vnto him, ſeeing hee is inured with the manner of deuiſion vpon euery poynt according as it falleth out in the ground: ſo to him that is any thing well qualified, either with the gift of teaching, beeing a miniſter, or of hearing with iudgement and diſcretion being a priuate perſon, this ſhort handling of theſe chapters may bee as plaine a direction vnto him, as if euery poynt were amply enlarged.

To conclude, that thou mayſt the better perceiue and reape profit by this preſent expoſition, vnderſtand, that in all things I haue laboured for breuitie: and therefore it may peraduenture ſeeme ſomwhat obſcure, eſpecially ſeeing how the doctrines are gathered out of the text is ſeldome ſet downe; yet for the better direction therein, I haue expreſſed in another character the words, or at leaſt ſome part thereof, with, &c. out of which it doth ariſe. I am ſomwhat more plentiful in the two firſt chapters, then in the reſt; partly becauſe the ſame things did often

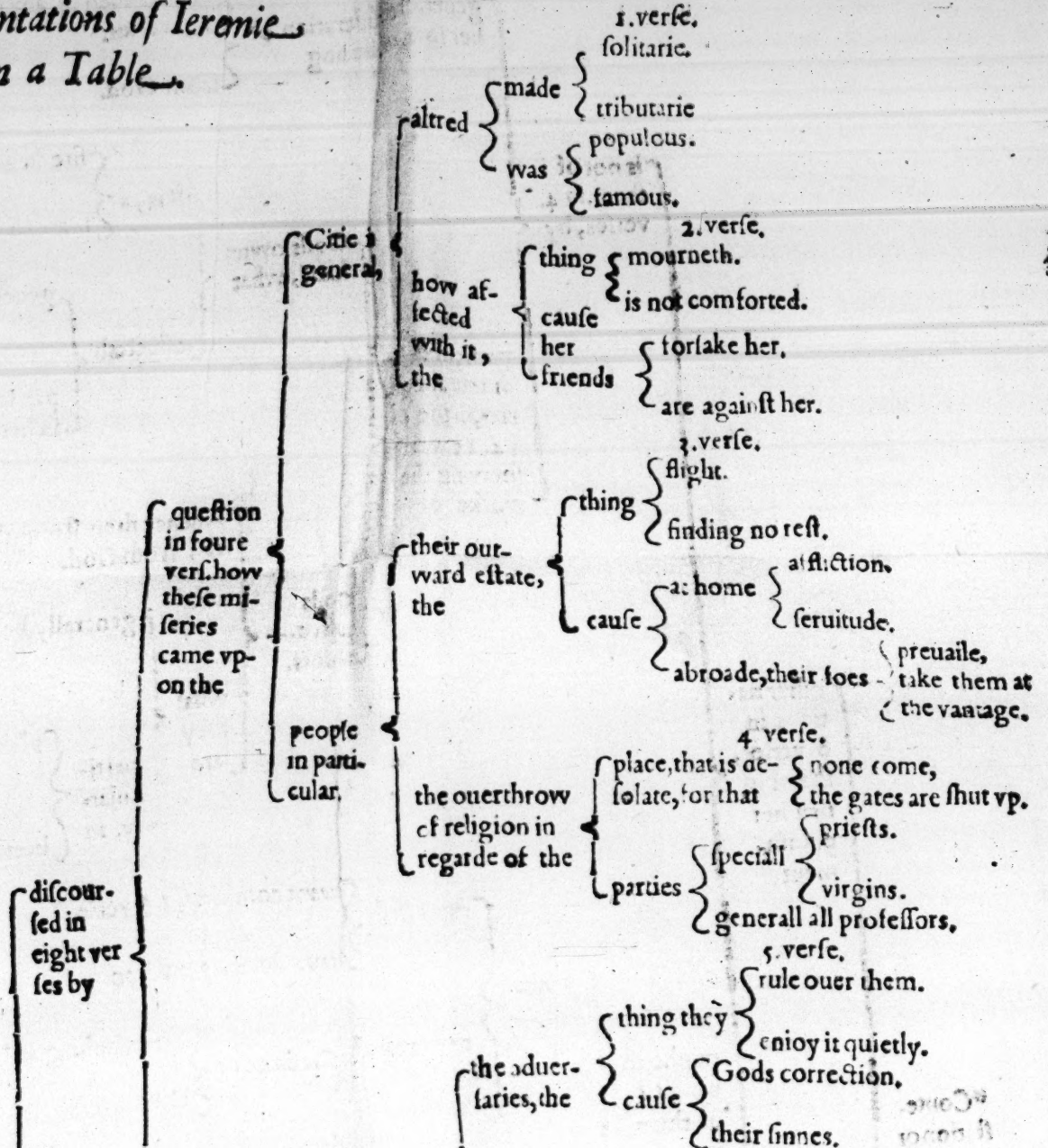
occurre, and that now and then in the selfe same wordes, and partly that it may appeare what varietie and abonndance of matter is contayned in the holy scriptures; and yet where the greatest plenty is expressed, I haue not set downe all the doctrines that my selfe could haue collected, much lesse that which the text in it selfe contained: for who can draw that fountaine drie, which is bottomeless? this I doe therefore say, that euery man, who either hath the calling to teach the word of God vnto his people, or prepareth himselfe to bee furnished thereunto, when the Lord of the vineyarde shall set him on worke, may be prouoked and allured to take paynes, and to pray for a blessing vpon his labours, that way, which he may haue good hope (vsing the meanes) to attaine vnto, seeing so great riches bee there to be obtained by the handes of all those that rightly digge therein. The Lord make vs able and willing to trauaile with al carefulnesse in that heauenly labour of searching out the vnspeakeable treasures of knowledge and wisedome that lye hidden in his blessed worde, and vouchsafe so to blesse vs therein, as may be most to his glory, the good of his poore Church, and the endlesse comfort of our owne soules.

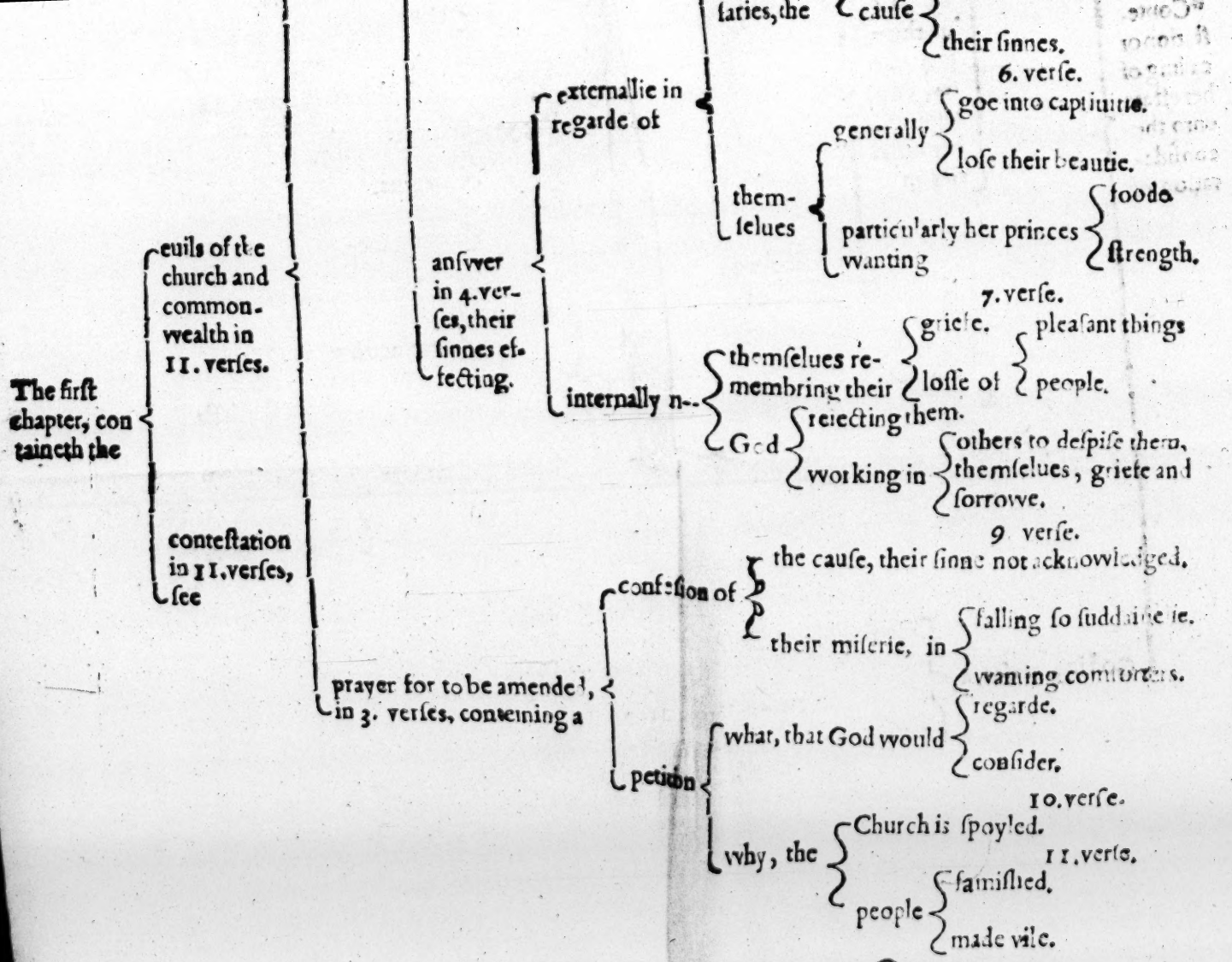




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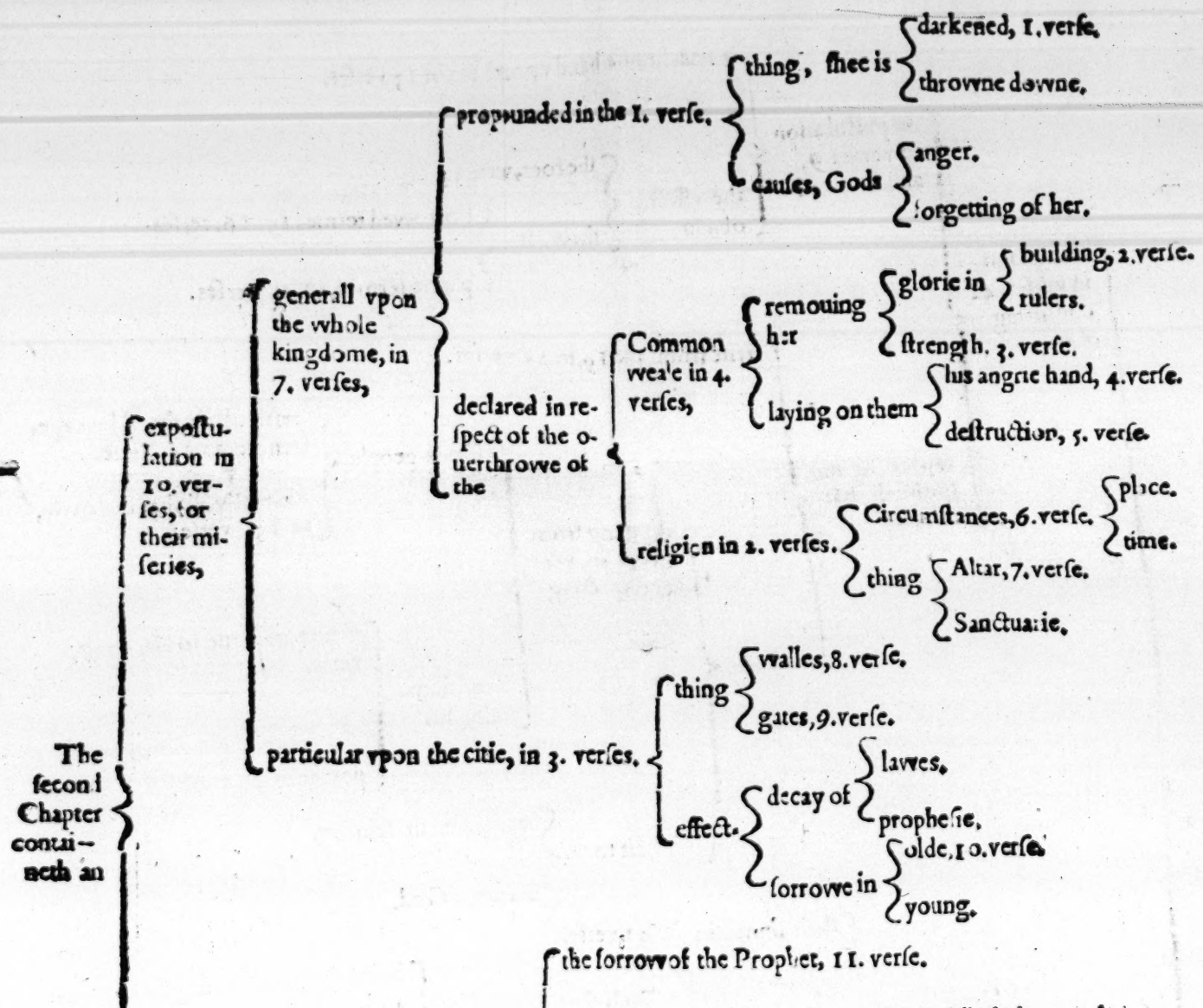
The Lamentations of Ieremie, in a Table.



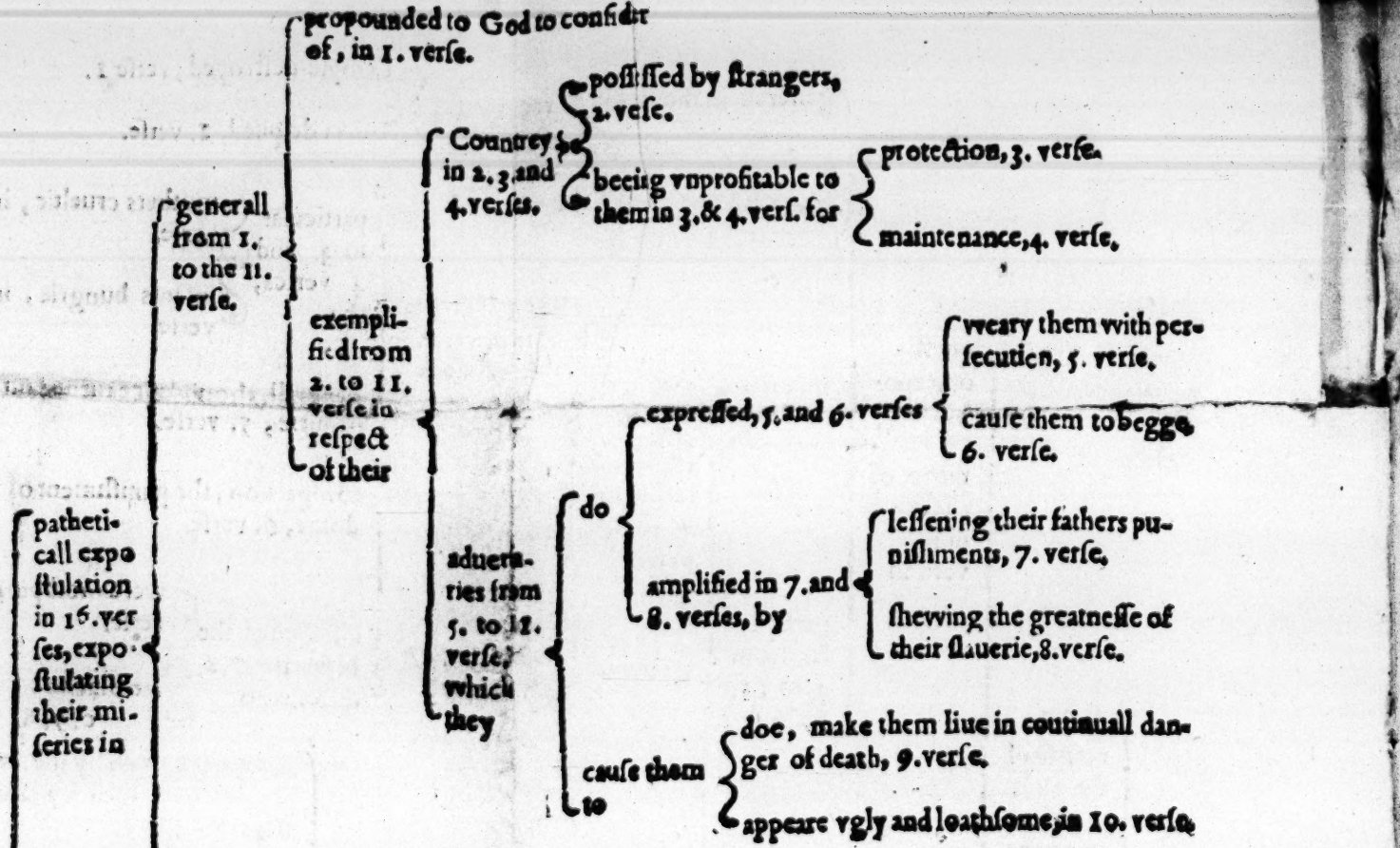

The first chapter, containeth the
euils of the church and common-wealth in 11. verses.
contestation in 11. verses, see
prayer for to be amended, in 3. verses, conteining a
answer in 4. verses, their sinnes effecting.
externallie in regarde of
internally n--
themselues remembring their
God
faries, the
cause
their sinnes.
6. verse.
them-selues
generally
goe into captiuitie.
lose their beautie.
particularly her princes wanting
foode
strength.
7. verse.
griefe.
losse of
pleasant things
people.
reiecting them.
working in
others to despise them,
themselues, griefe and sorrowe.
9 verse.
confession of
the cause, their sinne not acknowledged.
their miserie, in
falling so suddainlie.
wanting comforters.
petition
what, that God would
regarde.
consider.
10. verse.
why, the
Church is spoyled.
11. verse.
people
famished.
made vile.

- other nations in 8. verses, shewing that her punishment
  - is not of them, in 4. verses, by
    - generall consideration of her forme, being
      - greater then of any other, 12. verses.
      - from God.
    - particular by diuers allegories, in the 13. 14. 15. verses shewing the worke of
      - Gods owne hand, what
        - it is, a
          - fire in her bones, 13. verse.
          - snare to her feete.
        - effecteth
          - generally, ouerthrowe.
          - particularly, in her
            - desolation,
            - heauinesse.
      - Gods instruments.
        - whence their strength is; from God,
          - remembring her sins, 14.
          - taking her strength from her,
        - what they are
          - generally, keepe her vnder.
          - particularly, in
            - plaine tearmes
              - tread vnder, 15. verse.
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            - borrowed speech, tread the presse, &c.
  - ought to
    - generall.
    - aggrauated by that which
      - expressed
        - want comforts, 16. verse.
        - haue desolate children.
      - is done of
        - them, seeking and not finding helpe. 17. verse.
        - God making all men their foes.

- The Contestation or calling of her estate vnto the consideration of
  - ought to be pitied of them, in 4. verses, conteining her miseries in
    - aggrauated by that which
      - is done of
        - God making all men their foes.
      - is
        - they are separated, as, &c. vers. 18.
        - God hath done it iustly.
    - particular in respect of
      - sex, the captiuity of
        - virgins.
        - young men.
      - condition
        - friends
          - called vpon, 19. verse.
          - deceiued her.
        - Church gouernours
          - who
            - Priests.
            - Elders.
          - what they doe,
            - seeke foode.
            - die in the Citie.
  - God in 3. verses, a
    - Confession of their
      - miseries, 20. verse.
      - aduersaries crueltie.
    - petition to
      - be deliuered, 21. 22. verses.
      - punish the aduersaries.


The second Chapter containeth an
expostulation in 10. verses, for their miseries,
generall vpon the whole kingdome, in 7. verses,
propounded in the 1. verse.
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throwne downe.
causes, Gods
anger.
forgetting of her.
declared in respect of the ouerthrowe of the
Common weale in 4. verses,
remouing her
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Circumstances, 6. verse.
place.
time.
thing
Altar, 7. verse.
Sanctuarie.
particular vpon the citie, in 3. verses.
thing
walles, 8. verse.
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effect.
decay of
lawes.
prophesie.
sorrowe in
olde, 10. verse.
young.
the sorrowe of the Prophet, 11. verse.

- instruction in 12. verses, containing the
  - entrance in 2. verses.
    - the sorrow of the Prophet, 11. verse.
    - cause in
      - generall, the miserie that befalleth the people.
      - particular, the infants,
        - ouerthrowne in the streetes.
        - manner how
          - calling to their mothers for foode, 12 verse.
          - dying in their laps.
  - thing see
    - the aggrauating of the euils in 5. verses.
      - that no euill is like this, 13 verse.
      - there is no helpe for it.
        - on earth
          - for themselues,
          - from others: for their foes reproach by
            - gestures, 15. 16. verses.
            - words.
        - from God: for hee
          - performeth his threatnings, 17. verse.
          - strengthneth the enemie.
    - counsell of the Prophet,
      - how to come to God, by shewing
        - the blasphemie of the aduersaries, 18. verse.
        - their owne repentance, in
          - weeping
          - crying for helpe, 19. verse.
      - to pray to him
        - expostulating with God
          - an intreatie to consider what hee doth, 20. verse.
          - a question mouing him to pitie.
        - declaring their miserie in the
          - decaye of all estates, 21. verse.
          - increasing of their griefe, 22. verse.

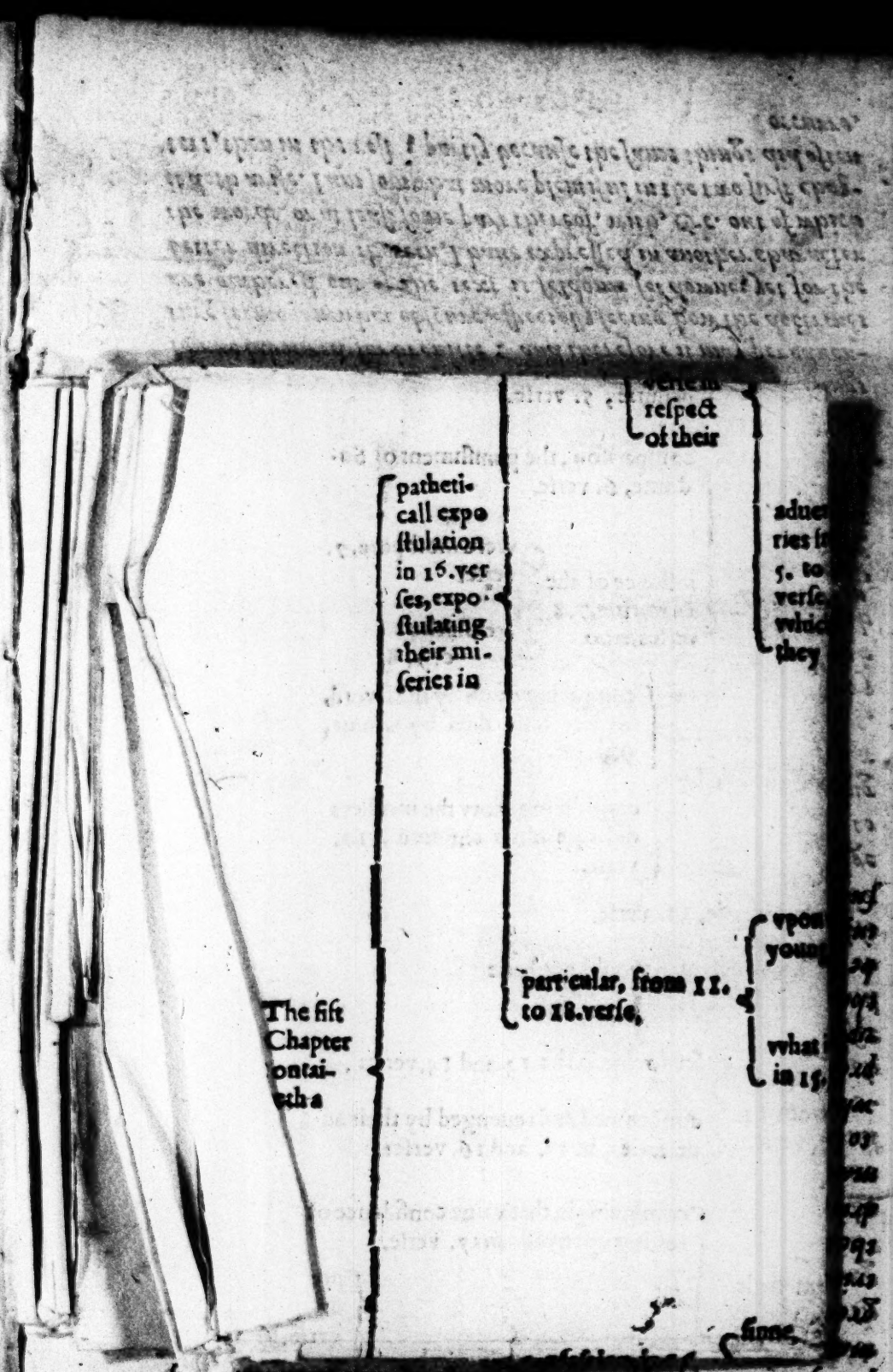

propounded to God to consider of, in 1. verse.
generall from 1. to the 11. verse.
Country in 2. 3. and 4. verses.
possessed by strangers, 2. verse.
being vnprofitable to them in 3. & 4. vers. for
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aduersaries from 5. to 12. verse, which they
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expressed, 5. and 6. verses
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shewing the greatnesse of their slauerie, 8. verse.
cause them to
doe, make them liue in coutinuall danger of death, 9. verse.
appeare vgly and loathsome, in 10. verse.
pathetical expostulation in 16. verses, expostulating their miseries in

The fift Chapter contai-eth a

- particular, from 11. to 18. verse,
  - vpon whom, women, maides, Princes, Elders, youngmen, and children, from 11, to 15. verse.
  - what is wrought by the same in 15. and 16. verse, decay of
    - ioy and gladnes, 15. verse.
    - prosperitie, 16. verse.

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- prayer in 7. verses, contayning a
  - confession in 16. 17. & 18. verses, of
    - punishment for sinne, in 17. and 18. verses.
      - calamities vpon their outward estate, 17. verse.
      - desolation of the Church, 18. verse.
  - petition from 19. to the ende to bee
    - freed in the 19. & 20. verses.
      - of who it is desired, of God, vers. 19.
      - what it is, 20. verse.
    - restored
      - wherevnto, 21. verse.
      - why, 22. verse.


respect
of their
pathetical expostulation in 16. verses, expostulating their miseries in
particular, from 11. to 18. verse,
The fift Chapter containeth a

The occasion and argument of the *Lamentations.*

WHether this excellent Booke was made vpon occasion of the death of Iosiah, *being (as it were) the beginning of Gods heauie hand vpon the Iewes, for their contempt of his word so long foretolde by the Prophets, which caused this seruant of God so exceedingly to lament, as is mentioned,* 2. Chron. 35. 25. &c. *Or rather vpon the ouerthrow of the Citie* Ieruſalem, *& burning of the Temple therein; it needeth not greatly to bee enquired, seeing it is euident that it was indighted by the holy spirit of God, and penned by the Prophet* Ieremie, *to drawe the Church of God into a serious consideration of their sinnes that caused the same, and to true and vnfained repentance, earnestly praying vnto the Lord to remooue his angrie countenance from them, and to turne his gratious fauour as in former time vnto them.*

CHAP. 1.

THis Prophet purposing to expresse in most pathetical manner, the maruellous change that God had wrought in the estate of his people, by turning their famous prosperitie into most wofull calamitie, doth vndertake the person of one astonished at a most lamentable and suddaine spectacle. For God hauing saide of *Ieruſalem, This is my rest for euer, heere will I dwell, for I haue a delight therein, Psalm.* 132. 14. And yet notwithstanding the Citie was rased from the foundation, and vtterly destroyed, the Temple spoyled by the Heathen, and consumed with fire, the king carried away captiue, his children first killed be-

fore his face, the nobles murthered, and the people ſcattered hither and thither, being the ſcum of the world, and a deriſion to all nations where they did become; it gaue ſuch cauſe of amazednesse and aſtoniſhment, that the Prophet beginneth and proceedeth his ſpeech in ſuch manner as followeth.

Verſe. 2. [*How*] that is, in what wonderfull manner, and by what ſtraunge meanes [*doth the citie*] i. Ieruſalem that famous place, being the praiſe of the whole earth, and terror to all Nations, beeing by Gods owne commaundement begun and perfected by thoſe famous Kings ſo much feared and obeyed, *Dauid* and *Salomon* [*remaine ſolitarie*] that is, her walles are caſt downe, her houſes decayed, her ſtreetes growne ouer with graſſe, none comming thither or going thence [*that was full of people*] that is, heretofore euerie houſe was inhabited, euerie ſtreete repleniſhed with commers and goers, great concourſe and acceſſe of all kinde of people was there to bee ſeene, from all Nations both farre and neare [*ſhe is as a widdow*] that is, ſhe is as a woman hauing loſt her husband, not ſought vnto by any, but mourning in a deſolate corner, [*ſhee that was great among the Nations*] that is, not onely of mightie power and authoritie, but alſo of great account and eſtimation, by reaſon of her famous victories againſt her foes, and that renowned Temple, ſo ſumptuouſly builded to the praiſe and ſeruice of God [*and Princes among the Prouinces*] that is, hauing many Nations ſubiect vnto her, and paying yearely tributes; which was eſpecially in the time of *Dauid* and *Salomon*. 1. *Chron.* 18. 6. *&c.* 2. *Chron.* 8. 7. [*is made tributarie*] that is, is conſtrained to become a ſlaue to other Nations, and to pay them tribute, in token of ſubiection to them: read 2. *Kings.* 24. and 25. *Chap.* and 2. *Chron.* 36.

The doctrines that are to be learned out of this verſe.

1 *Doctrine.* Generally out of the whole verſe, God often alſereth the outward ſtate of his Church in this world. The truth of this doctrine appeareth,

not onely by the examples of the ſcripture, eſpecially in the Iſraelites and the Apoſtles; but alſo the ſtories of latter times, and euen by daily experience. The cauſes mouing him therevnto are; firſt, that he might daily declare himſelfe the diſpoſer and gouernour of all things: ſecondly, to take from vs (that do naturally ſettle our affections in the earth) all occaſion of promiſing our ſelues any certaintie here. The vſe of this doctrine is; firſt, to prepare our ſelues to all conditions, whether properitie or aduerſitie, ſickneſſe or health, &c. according to the example of the Apoſtle, *Phil.* 4. 11. 12. for elſe it is certain, that affliction comming vpon vs, will be moſt grieuous and intollerable. Secondly, to teach vs to ſettle our affections vpon heauen, and the things that leade therevnto, which is a moſt certaine anchor-hold, and will neuer faile vs, as this world wil doe, euen in the moſt excellent things thereof.

Doctrine. [*how*] the manner of the ſpeech teacheth this doctrine. It is our dutie to ſtriue with our ſelues to bee affected with the miſeries of Gods people. 2. *Chron.* 11. 28. 29. The reaſon hereof is; for that wee are fellow-members of one bodie, whereof Chriſt is the head. 1. *Cor.* 12. 25. 26. *&c.* The vſe of this doctrine is; firſt, to reproue them that ſeeke onely for their owne good, not reſpecting the ſtate of their brethren. Secondly, to teach vs to put on tender compaſsion, and labour (according to our callings) to profit the whole Church of God and euerie member thereof: elſe cannot we aſſure our ſelues to be liuely members of that body. 2

Doctrine. [*was*] God giueth ſometimes vnto his Church an outward eſtate that flouriſheth both in wealth and peace. This appeareth in the example of this people, eſpecially in the time of *Salomon*, and other Kings after him. The reaſons hereof are; First, that he might giue his people a taſte, euen of all kinde of earthly bleſſings. *Deut.* 28. 2. *&c.* *Pſal.* 84. 11. Secondly, that they might haue all opportunitie to ſerue him, and euery kinde of encouragement therevnto. The vſe hereof is; firſt, to reproue the folly of Fryers and Ieſuites, that vndertake a continuall voluntary pouertie, and afflicting of their owne bodies, ſeeing euery member is to be partaker of the cō- 3

mon blessings that God bestoweth vpon his church. Secondly, it confuteth the opinion of them that thinke the Church of God to bee alwaies vnder the crosse outwardly. Thirdly, it teacheth vs to prayse the Lord that vseth al kind of meanes to manifest his loue vnto his seruants, which praise must be doubled by vs, if we enioy any share of this outward prosperitie.

4 *Doctrine.* [*remaine solitarie, that was, &c.*] The outwarde flourishing estate of Gods Church lasteth not alwaies, but is often changed into affliction and aduersity. This appeareth by the whole course of the scriptures: for the reason and causes hereof, see the first doctrine. The vse is; to teach vs, to make the time of our peace most profitable vnto vs, to further vs in the waies of godlinesse; else, in aduersitie we either fall away, or at least the burthen will seeme intolerable vnto vs, as wee see it is to such as promise to themselues continuall prosperitie.

5 *Doctrine.* [*solitarie, ful, &c.*] God often changeth the condition of his seruants in this life, from one extreame to another: examples hereof; *Ioseph*, from imprisonment to the estate of a Prince. *Iob*, from great riches and honour to extreame prouertie and reproach; the Israelites from intolerable seruitude in *Ægypt*, to the most renoumed amongst the Nations. The reasons of it are, First, that his mightie power might appeare to all the world, especiallie to his Church. Secondly, that we may learne to ascribe all vnto his Maiestie, and nothing to our selues, or any other. The vse is, to teach vs not to build vpon anie thing in this life, seeing it is so subiect to change; but in all things to feare and serue him, that so we may haue comfort whether in wealth or want.

6 *Doctrine.* [*Was full of people*] It is a great blessing of God for a Nation to bee populous. *Gene.* 12. 2. The vse is, to reproue them that murmur at the multitude of people in this land; and to teach vs to acknowledge it among the rest of Gods blessings bestowed vpon this land at this instant.

7 *Doctrine.* [*Princesse among, &c.*] God often maketh his people in their prosperitie most admired of all people in the world; this was verefied in the Israelites often; and is seene

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vſually in experience: the reaſon. Firſt, that God may ſhew himſelfe to loue his ſeruants: ſecondly, that the godly may know that godlineſſe is not without rewarde, euen in this life: thirdly, that the wicked may haue all excuſe taken from them, in that they are not allured to religion by ſuch notable ſpectacles of Gods loue to them that feare him. The vſe is, to teach vs whenſoeuer the Lord dooth ſo either for our ſelues or others, to breake out into the praiſe of his holy name, and to growe in ſtrength and courage to performe euery good duetie of our calling.

Doctrine. [*is made tributarie*] God often humbleth his 8
ſeruants vnder all his foes and their aduerſaries; this was notablie verefied by this people in *Ægypt*, and in this place. The reaſon is; their diſobedience to his word. *Deut.* 28. 36. 37. The vſe is; firſt, to ſhew vnto vs how great Gods anger is for ſinne, that doth puniſh it ſo ſeuerely, euen in his deareſt children: ſecondly, to teach vs not to meaſure the fauour of God towards our ſelues or others by the bleſsings or aduerſities of this life ſeeing the wicked doe often flouriſh when the godlie are in great miſerie, *Pſalm.* 73. 4. *&c.* and on the other ſide, the godlie doe proſper when the wicked are in great diſtreſſe, *Ioſua.* 5. 1. *&c.*

[*She*] that is, *Ieruſalem* [*weepeth*] that is, for griefe of her Verſe 2.
proſperitie loſt, and croſſes vpon her, ſhe breaketh out into teares [*continuallie*] that is not for a moment but without intermiſsion [*in the night*] that is, her griefe is ſo great that it conſtraineth her to weepe when ſhee ſhould ſleepe, and refreſh her wearineſſe with reſt, [*her teares runne downe her cheekes*] that is, her weeping in ſuch aboundance as it cauſeth riuers of teares to diſtill from her eyes [*among all her louers*] that is, her neighbour Nations in league with her, the ſtrangers that ſought to her from farre, and merchants that reſorted to her [*ſhe hath none to comfort her*] that is, they doe vtterly withdraw themſelues from her, denying her all kinde of ſuccour [*all her friends*] *i.* ſuch as were moſt inward with her, and beholding to her [*haue dealt treacherouſlie with her*] *i.* ſhe truſting to them for helpe, they haue hindred her, [*and*

are her enemies] i. become her foes, and doe her as much harme as they are able to doe.

1 *Doctrine.* [*weepeth*] according to the measure of Gods correcting hand vpon vs, must our griefe be. The reason, first, because God is sure to bee (at the least) so angrie as his rods are heauie. Secondly, our sinnes doe cause him to afflict vs, which wee must repent of, according to the measure of Gods anger against them, appearing by his smiting of vs. The vse is, first, to reproue them that remaine vnrepentant, when the correcting hand of God is vpon them: secondly, to teach vs to increase in sorrow and lamentation, seeing the troubles of the Church in generall, and our owne crosses in particular bee daily increased.

2 *Doctrine.* [*weepeth*] weeping for sinne and the punishments thereof, is such a signe of true repentance, as wee must labour to shewe forth, especially in the time of our calamitie, common with the rest of Gods Church. The reason, first, because the heart appeareth then to bee truely affected, when it breaketh out into teares. Secondly, the godly haue alwaies (especially in the dayes of their humiliation, by fasting and prayer) bene brought therevnto, *Ioel.* 2. 12. The vse is, to reproue our corruption, that can easily bee brought to weepe for a worldly losse, but hardly for our sinnes, and the punishment therof; which hardnesse of heart we must labour against with all diligence, carefully vsing all the meanes that God hath appointed therevnto.

3 *Doctrine.* [*none to comfort her*] It is a grieuous plague to lacke comforts in affliction; the contrary whereof, is an exceeding blessing. The reason, because, first, the comfortable words and deeds of others, will mitigate the sense of the miserie. Secondly, it addeth vnto the griefe to be left alone in it. The vse is, first to shewe vnto vs, that Gods people, whom he loueth, may be left destitute of all worldly friends, and yet remaine in his fauour as this people were: secondly, to teach vs to magnifie the name of God, and to esteeme our affliction very light vnto vs, seeing wee haue so many friends so willing and readie to doe any thing for vs.

Doctrine.

Doctrine. [*dealt treacherously*] It is an intollerable griefe to haue friends become foes. The reason, because, first, wee put great trust in our friends, and promise to our selues much assistance by them. Secondly, they hauing bene most inward with vs, may doe vs more harme then those that wee haue alwaies esteemed enemies. The vse is, to teach vs, first, to take heede with what men we make friendship. Secondly, not to be dismayed though our friendes become our foes, seeing it hath bene often the lot of the godly, but to seeke to God the more earnestly for his assistance. 4

Doctrine. [*none*] God often leaueth his people destitute of all outward helpe and comfort. The reason hereof, see *verse* 1. *Doctr.* 5. The vse is, to teach vs to rest vpon him alone, at whose disposition all things are, and not vpon any outward thing, seeme it neuer so glorious to our outward eyes. 5

Verse. 3.

[*Iudah*] *i.* the inhabitants of the kingdome [*goeth away*] *i.* willingly leaue their country, goods and dwelling, [*because of affliction*] *i.* extremitie of troubles [*and great seruitude*] *i.* extremitie of slauerie that they are in [*shee dwelleth among the heathen*] *i.* is constrained to liue among the Idolatrous and godlesse people [*and findeth no rest*] *i.* no courteous entertainment of kindnesse, which naturally is shewed to strangers [*all her persecutors tooke her in the straites*] *i.* whosoeuer set themselues against her, tooke her at the most aduantage to hurt her.

Doctrine. [*goeth away*] the outward things of this life are the soonest lost (and those that are furthest from the minde, the soonest of all) and being enioyed, they are the most vncertaine. The reasons are, because, first, they are most subiect to all kind of enemies. Secondly, God knoweth that we may best want them. The vse is, first, that we learne to make least account of them, as things without which we may be perfectly happie: Secondly, to endeuour most of all to obtaine the true knowledge and feare of God, which is the treasure laide vp in heauen, which the theefe cannot steale, *Matth.* 6. 19. 20. 1

Doctrine.

2 *Doctrine.* [*goeth away, &c.*] It is naturall for a man to seeke to better his outward estate, and his duety to seeke farre and neere for the freedome and rest of conscience, 2. *Chro.* 11.13.to 17. The vse is, to teach vs, first, that they are without naturall affection, that regard not, or will take no paines to better their outward estate, (and if they haue a familie) worse then infidels if they prouide not for them, 1. *Timothe*, 5. 8. &c. Secondly, to shew vs, that if we cannot enioy the benefite of Gods word and sacramēts in peace where we are, we ought to remoue our dwellings, and neither make our selues matter of continuall trouble, by holding our dwellings with all other inconueniences, nor content our selues with those corruptions or wants that vsually are at home where we dwell.

3 *Doctrine.* [*among the heathen, &c.*] It is better to liue any where then in our owne countrey where our gouernours seeke to oppresse vs. The reason is, for that their hatred being assisted with their might, will neuer let vs liue in any tolerable peace. The vse is, to teach vs to giue place vnto violence, if by no other meanes the rulers will bee appeased with vs.

4 *Doctrine.* Of two euills (if neither be sinfull) we may and ought to chuse the lesse, to auoyd the greater. The reason is, because we must ease our owne burthen as much as may be. The vse is, to teach vs to pray to God for wisedome, that we may be able to discerne of things as they are, & for power to doe accordingly.

5 *Doctrine.* [*no rest.*] It is grieuous and dangerous to dwell among the vngodlie. The reason is, because, first, they can minister no matter of true comfort vnto vs, whereas all their waies be full of offence. Secondly, they are strong to drawe vs to euill, and we weake to shunne their ill example. The vse is, to teach vs, first, neuer to take any delight in their companie, but to mourne if we be constrained to dwell with them. *Psal.* 120. &c. Secondly, to auoyde their companie to the vttermost of our power, and where we cannot, to suspect euen their friendship.

6 *Doctrine.* [*findeth no rest,*] When God meaneth to punish,

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hee ſtirreth vp meanes, but when hee meaneth it not, the meanes ſhall not proſper: the reaſon is, becauſe all things are at his diſpoſition, and can bring nothing to paſſe further then he giueth power thereunto. The vſe is, to teache vs alwayes to ſeeke vnto the Lord for anie thing that wee would haue, or would be rid of, & not reſt vpon the outward means, as is the manner of naturall men.

Doctrine, (no reſt) There is no place or meanes to eſcape Gods hand, when hee meaneth to puniſh. The reaſon is, becauſe hee is euery where, and cannot be fled from. Pſal. 139. 7. &c. The vſe is, to teach vs to endeuour to walke vprightly as in his preſence, alwayes remembring that hee ſeeth vs, and wee cannot flie from him. 7

Doctrine, [all her perſecutors, &c.] There is no kinde of people ſo generallie and ſo euill intreated in their aduerſitie, as the godly. The reaſon is, becauſe, firſt, the world which euer hateth them, hath then opportunitie to ſatiſfie their raging malice vpon them: ſecondly, God then meaneth to trie them thoughlie. The vſe is, to teache vs, to prepare our ſelues to beare all extremities in this life, and not to thinke it ſtraunge when wee are euill intreated, ſeeing it hath euer beene the lot of the godly; as both the examples of Scriptures, and the later times doe witneſſe. 8

Doctrine [tooke her.] This people ſeemeth to be vtterly ouerthrowne for euer, & yet they returned into their land, and became a common-wealth again: ſo is it often with the church of God. Pſal. 139. 1. *&c.* The reaſon is, for that they be often brought vnto ſo exceeding miſerie in outward appearance. The vſe is, to teach vs, firſt, neuer to diſpayre, though our calamities be neuer ſo manie and grieuous: ſecondly, that there is no aſſured ſafetie, but in the feare of God, but if wee haue it, wee are ſure to ouercome. 9

[*The wayes of Sion.*] *i.* the pathes that leade to the Temple built vpon mount Syon, [*Lament.*] *i.* looke not ſo beaten as heretofore, but are greene with graſſe, and out of their kindely order; a figuratiue ſpeeche [*becauſe no man commeth,*] *i.* there is no ſuch recourſe [*to the ſolemne feaſts*] *i.* the ſpeciall Verſe. 4.

times that were appointed for ſacrifices, *Pſal.* 42. 4. [*all her gates are deſolate*] *i.* no comming in and going out at the gates, as heretofore [*her Prieſts ſigh*] *i.* the ſonnes of *Aaron* that were appointed to the miniſtrie of the word and ſacrifices doe lament, for that none come to the ſacrifices as in former times [*her virgins are diſcomfited*] *i.* thoſe that are leaſt ſubiect to ſorrow, are greatly grieued [*ſhe is in heauineſſe*] *i.* the whole nation of all eſtates and ages are filled with ſorrow and lamentation.

1 *Doctrine.* [*waies of Sion*] The ouerthrowe of the Common-wealth, bringeth with it the ouerthrowe of the Churches outward peace. The reaſon is, becauſe, firſt, the peace of the Church, ariſeth from the peace of the Common-wealth. *Ierem.* 29. 7. *&c.* The members of the Church being alſo members of the Common-wealth, muſt needes haue a ſhare in the common calamitie thereof. The vſe is, to teach vs, firſt, to ſeeke the peace of the Common-wealth, that wee may obtaine peace vnto the Church, and not to rebell againſt, or reuile the gouernours thereof. Secondly, to learne to mourne when we ſee iuſtice peruerted in the Common-wealth, being aſſured that it will tend to the ouerthrowe of religion, if God ſtay it not in time.

2 *Doctrine.* (*Lament, becauſe &c.*) When the things that God hath giuen vs here, are not applied to the appointed vſe; we haue iuſt cauſe to mourne, ſeeing our ſinnes haue cauſed the let thereof, *Deut.* 28. 15. *&c.* to the ende; *Iſaiah*, 13. 19. *&c.* The vſe is, firſt, to giue vs cauſe of mourning, that haue heretofore enioyed many good things, and are now ſhut vp from the vſe of them, and they lie waſte, not profitable for our ſelues or any other. Secondly, to teach vs, not to hoard or any waies to abuſe any of Gods bleſsings, leaſt they be made vtterly vnprofitable vnto vs or our poſteritie.

3 *Doctrine.* (*waies of Sion*) The earth and earthly things do often admoniſh men of their ſinnes, eyther by denying that comfort which naturally they bring with them, *Leuit.* 18. 25. or bringing griefe or puniſhment with them. *Mich.* 2. 10. The reaſon is, becauſe, firſt, God hath made all his creatures

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as written bookes, wherein man may reade his sinnes: secondly, that man may haue no shew of excuse left him at that great day of account. The vse is, to teach vs, first how odious and vgly a thing sinne is, that preuenteth the course of nature in Gods creatures; and therefore must seeme much more vile vnto vs, that are the committers thereof: secondly, that there is no way to escape intollerable punishment for sinne, but by vnfained repentance, seeing all Gods creatures are able to witnesse against vs.

Doctrine. [*Lament, &c.*] All Gods creatures mourne when God is disobeyed, and reioyce when he is obeyed by his people. The reason is, because all things were created to obey him in their kinde, and for the vse of man, beeing also obedient, which ende is peruerted by the sinne of man. The vse is, to teach vs, first, that man by sinne is made the worst of Gods creatures: secondly, that wee must alwaies labour to loathe and forsake sinne, that maketh vs so detestable before God and all his workes. 4

Doctrine. [*no man commeth*] The seruice of God is not tyed to any place, but vpon condition of their obedience that dwell therein. *Ierem.* 26. 4. *&c.* The reason is, because God himselfe is not tied to any people, nor respecteth any persons but such as feare him, *Act.* 10. 34, 35. The vse is, first, to reproue the vaine boasting of the Papists, in their pretended chaire of *Peter*, like the wicked Priests among the Iewes, *Ierem.* 7. 4. which was most vaine, though that place had glorious promises, *Psal.* 87. 1, 2. where *Rome* hath vtterly none: Secondly, to teach vs not to put any confidence in any earthly priuiledges to shelter vs in our sinnes, but to turne vnto the Lord with all our hearts. 5

Doctrine. [*The Priests mourne*] It is a great griefe to Gods Ministers, to be depriued of their ministerie, or to see it vnprofitable to the Church, *Ioel.* 12. *Ieremy*, 15. 10. The reason is, because, first, God is greatly dishonoured thereby: secondly, it giueth occasion of interrupting all good things among the people, and matter of all kindes of sinne, as we see by experience. The vse is, first, to reproue them (as farre 6

from this feeling,) that doe so easily displace or set themselues against Gods Ministers: secondly, to teach both that ministerwho is thus dealt with, and that people to whome his ministerie belonged, to mourne when such a crosse is layed vpon them: seeing it is an action that GOD vsuallie causeth to bee done for the sinne of contempt, or abuse of his holie word.

Doctrine, [*Priests*] The ministers must bee guides to the
7 people, to leade them to mourning (when there is cause) as also to all other duties: the reason is, because GOD hath not onely appointed them to teach the people, but also to bee a patterne vnto them of all goodnesse. Tit. 2. 7. The vse is, first, to bewaile the wofull estate of the Church, with vs that is so pestered with ignorant, idle, and vngodly ones, in stead of Gods ministers: secondly, to stirre vp all those that GOD hath enabled vnto this high calling, to growe more and more in the performance of all good duties, to the good example of their flocks.

8 *Doctrine,* [*Virgins*] they that seeme most exempt from it, must mourne at the decay of religion: the reason is, for that it concerneth Gods glorie, and euery mans saluation. The vse is, first, to reproue them that lay not to heart the distresses of Gods people for the truth, thinking it sufficient, that themselues liue in safetie. Secondly, to teach vs to striue to be grieued when wee heare of the decay of the religion in any place, though it be safe where we are.

Doctrine, [*in heauinesse, &c.*] The greatest losse that can be-
9 fall Gods people, is the losse of the exercise of the Word and Sacraments. The reason is, because God hath appointed them to be the meanes of begetting and confirming faith in vs. The vse is, first, to reproue them that thinke they may be without the same well enough: secondly, to teach vs to care for it aboue all things; esteeming it the fielde for the buying whereof wee will sell all that we haue. Matth. 13. 44.

Verse. 5. [*Her aduersaries.*] *i.* those that oppresse her, and desire her destruction (*are the chiefe,*) *i.* haue rule ouer her. Deut. 28. 13. (*her enemies prosper.*) *i.* They that hate her doe easily preuaile,

and doe what they liſt (*for the Lord hath afflicted her for the multitude of her tranſgreſſions*) *i.* God being angrie with her ſinnes, and purpoſing to puniſh them in her, hath giuen ſtrength to the enemie to preuaile againſt her (*her children,*) *i.* euen thoſe that for their tender yeares ſhould haue beene ſpared, if there had beene any compaſsion in them (*are gone into captiuitie,*) *i.* are carried away into a farre countrey, to be made ſlaues, (*before the enemie,*) *i.* they in triumph and hatred driuing them before them as cattell.

Doctrine. [*her aduerſaries,*] The cauſe apparant of all the miſeries of Gods people, is the proſpering and preuailing of their enemies. This appeareth manifeſtly by the examples of all ages, and euen by daily experience. The reaſon is, becauſe the enemie ſeeketh to pleaſe himſelfe in ſinne, and to ſuppreſſe all goodnes, as beeing a hinderance thereynto: but the godlie is of a contrarie diſpoſition. The vſe is, to teach vs to mourne when the Lord giueth the enemies of the truth the vpper hand againſt the godly. 1

Doctrine, [*aduerſaries chiefe, &c.*) It oftentimes commeth to paſſe that the wicked proſper in all things of this life, and the godly contrary, Pſal. 73. 4. &c. Iob. 21. 7. The reaſon is, becauſe, firſt, God will by giuing them proſperitie, make the wicked without excuſe. Secondly, the godly, beeing aſſured of Gods fauour, and yet pinched, they may the more earneſtlie bende their affections to the inheritance which is prepared for them. The vſe is, to teach vs, firſt, not to admyre too much the ſucceſſe of worldlings: ſecondlie, to aſſure vs, that that eſtate cannot laſt long, and therefore to teache vs patience, Pſal. 73. 18. 24. 2

Doctrine, (*aduerſaries enemies*) the Hebrewe wordes ſignifie properly, oppreſſors and haters: teaching vs, that it is the naturall diſpoſition of the wicked towardes the godly, to oppreſſe them in action, and hate them in affection: this hath appeared true in all ages. The reaſon is, becauſe of the vnappeaceable malice of Sathan, and the wicked his inſtruments againſt the godly. The vſe is, to teache vs, firſt, howe to eſteeme of all that are enemies to religion, though they carrie 3

neuer so faire a shew of friendship to vs: secondly, to be carefull that we walke wisely towards them, neuer prouoking them, and yet neuer giuing any aduantage to them against vs.

4 *Doctrine.* [*for the Lord, &c.*] the wicked neuer preuaile against the godly, further then the Lord giueth strength vnto them, *Iob.* 1. 11, 12. 1. *Kings* 22. 22. *Matth.* 8. 31, 32. The reason is, because, all power is of God, and euery one of his creatures haue their boundes giuen them of him, which they cannot passe. The vse is, to teach vs, first, not to feare man but God, from whome his power commeth: secondly, to labour to be at one with the Lord, and then shall all creatures worke to our good. *Rom.* 8. 28. *Psal.* 91. 1.

5 *Doctrine.* [*the Lord hath &c.*] In all our afflictions we must not looke to the instruments, but to the Lord that smiteth by them. The godly haue euer done so: *Iob.* 1. 21. 2. *Sam.* 16. 10. *Actes* 4. 28. The reason is, because, they haue no power against vs, except it be giuen them from aboue, *Iohn* 19. 11. The vse is, to teach vs, first, to be more patient towards the instruments, & not to be as the dogge that snatcheth at the stone cast at him, not regarding the thrower. Secondly, to seeke the cause of our afflictions in our selues, for else the iust Iudge of the world would not correct vs.

6 *Doctrine.* [*afflicted her, &c.*] All our afflictions come from the Lord, who is the chiefe worker thereof. The reason is, because all power is in his hand. The vse is, to teach vs, in sickenesse, heauinesse, &c. not to seeke vnto the Phisitian, Musicke or such like; but first vnto the Lord by true repentance, and then to those as second causes.

7 *Doctrine.* [*for the, &c.*] It is the sinne of the godly that causeth the Lord to lay all their troubles vpon them; so hath the Church euer confessed. *Dan.* 9. 5. *Nehem.* 1. 6. *Psal.* 78. The vse is, to teach vs, first, how horrible sinne is in Gods sight, that causeth him to correct so seuerely, those that hee loueth so dearely: and therefore we must hate it with a perfect hatred. Secondly, whensoeuer we are afflicted, to examine our selues, and finding out our sinnes, repent thereof and leaue them: vntill

till which time (if God loue vs) hee will neuer leaue ſmiting of vs.

Doctrine. (multitude) when God withdraweth his ſtrength from his ſeruants, they fall into many grieuous ſinnes, one in the necke of another: ſo did *Dauid*, from adulterie, to making of *Vriah* drunke, after, to murther him: and *Peter*, firſt, to deny his maſter, then to forſweare him: after to curſe himſelfe if euer he knew him. The reaſon is, becauſe we haue no cuſtody of our ſelues. The vſe is, to teach vs, to labour to keep a good conſcience in euery thing, leaſt we fall from ſinne, and at length make conſcience of nothing. 8

Doctrine. (her children) when God meaneth to puniſh man, he will not ſpare to depriue him of that which is moſt deare vnto him. The reaſon is, becauſe, the Lord meaneth to humble him ſufficiently. The vſe is, to teach vs, that whenſoeuer the Lord dealeth ſo with vs, it is becauſe of the hardnes of our hearts that otherwiſe wil not be thorowly ſoftned; and therefore to take it patiently. 9

Doctrine. (are gone, &c.) The wicked beare ſuch malice vnto the truth, that when they get aduantage, they ſpare neither age, nor ſex, thinking to roote out the godly from vnder heauen. The reaſon is, as *Doct.* 3. The vſe is, not to thinke our ſelues forſaken of God, though we ſhould fall into the hands of ſuch ſpoylers, ſeeing it hath bene the lot of his deareſt children heretofore. 10

(And from the daughter of Sion) i. the people of *Ieruſalem* Verſe. 6. *(all her beautie is departed) i.* ſhe hath loſt all her glorie as the temple and the ſeruice of God in it *(her princes) i.* her rulers: *(and become like harts) i.* pined away, and hauing loſt all courage *(that find no paſture) i.* being vtterly impoueriſhed *(and they are gone without ſtrength before the purſuer) i.* carried into captiuitie, without power or courage to make any reſiſtance.

Doctrine. (her beauty) The Church of God doth eſteeme the exerciſes of religion the moſt excellent and glorious thing that can be had in this life. The reaſon is, becauſe, firſt, they are notable ſignes of Gods fauour and preſence, Secondly, 1

ly, there is more true comfort in them, then in the whole world beſides. The vſe is, to teach vs to eſteeme them accordingly (if wee will proue our ſelues liuely members of the Church of God) and to be more grieued with the loſſe thereof (if they bee taken from vs) then of all worldly bleſsings whatſoeuer.

2 *Doctrine* [*her Princes*] the weakening of the Rulers is the height of miſerie vpon the reſt of the members of that bodie. The reaſon is, for that without the ſtrength and authoritie of the gouernours, the reſt are expoſed to the violence of all their enemies, and contrarie. The vſe is, to teach vs, to pray heartily for them, and to maintaine their ſtrength and countenance to the vttermoſt, that vnder their wings wee may finde ſhelter againſt the iniuries of our enemies, that otherwiſe will ſpoile vs.

3 *Doctrine.* That people hath a heauie iudgement vpon them, whoſe guides are deſtitute, and depriued of neceſſarie courage. The reaſon is, becauſe their authoritie and example leade the reſt (as we ſee in Magiſtrates and Miniſters) which otherwiſe are eaſily quailed in any good thing. The vſe is, to teach vs to pray vnto God, that our Magiſtrates and Miniſters may neuer want courage to doe as they ſhould, and to bewaile the want of it wherefoeuer it appeareth.

4 *Doctrine.* [*are become, &c.*] They that haue the greateſt outwarde priuiledge, doe often come the ſooneſt into diſtreſſe when GOD puniſheth for ſinne, *Amos*, 6.7. The reaſon is, becauſe, firſt, they haue taken more libertie to ſinne, as not being ſubiect to controllement. Secondly, they ſhould haue bene guides and examples of all goodneſſe to their inferiours, but prooue (often) cleane contrarie. The vſe is, to teach vs, firſt, how vaine a thing it is for a man of authoritie or wealth, to promiſe to himſelfe any immunitie of puniſhment becauſe thereof. Secondly, that the more wee are adorned with outward priuiledges, the more carefully wee ought to take heed to our waies, leaſt our iudgement proue heauier then it ſhould haue bene, if we had bene of meaner condition.

[*Ieru-*

[*Ieruſalem*] *i.* the people dwelling in *Ieruſalem* [*remembred*] *i.* carefully called to minde [*in the dayes of her affliction and mourning*] *i.* when diſtreſſes and great ſorrow was vpon her [*all her pleaſant thinges that ſhee had in times paſt*] *i.* thoſe bleſſings which in great aboundance ſhee had enioyed [*when her people fell into the hand of the enemie*] *i.* their aduerſaries had rule ouer them [*and none did helpe her*] *i.* all beeing againſt her, and none ſuccouring her [*the aduerſarie ſaw her*] *i.* gazed vpon her, as at a monſter [*did mocke at her Sabbaoths*] derided the exerciſes of religion, that ſhee had vſed.

Doctrine. [*in the dayes*] In the time of affliction we doe better conſider of the bleſsings that our proſperitie yeelded vnto vs, then when wee enioyed them. The reaſon is; becauſe proſperitie maketh vs ſecure, but aduerſitie maketh vs to know our ſelues, and what we haue loſt. The vſe is, to ſhewe vs our naturall corruption in abuſing proſperitie, which wee muſt ſtriue againſt in the time of our peace, or it will bee the more intollerable vnto vs when God afflicteth vs. 1

Doctrine. [*remembred*] the time of aduerſitie is fit, wherein we may beſt recount the proſperitie that in former times we haue enioyed. The reaſon is; becauſe, firſt, our iudgementes are the more ſound: ſecondly, we ſhall the better be affected with our preſent croſſe, and the loſſe of former bleſſings, which is our dutie. The vſe is, to teach vs, that affliction is neceſſarie for vs, which we muſt ſtriue to take patiently, and to learne to profit by it. 2

Doctrine. [*none did, &c.*] God often maketh all men aduerſaries to his children. The reaſon is, that they may learne to reſt on God alone; and not in the helpe of any man. The vſe is, to teach vs, ſo to vſe the meanes that may be found lawfull to further vs, as yet we ſeeke to God alone for his bleſsing vpon them, and to reſt vpon him though they be againſt vs. 3

Doctrine. [*ſaw her and did mocke her*] The enemies of religion doe enquire into the decay of Gods Church, and re- 4

ioyce at it. The reason is because they hate the trueth, and desire the destruction of the professors of it. The vse is, to teach vs to mourne whensoeuer it falleth so out, seeing our sinnes doe procure the same.

5 *Doctrine. (did mocke)* It is a certaine note of an enemie to religion, to mocke and deride the exercises of the same: the reason is, because, their inward disposition is manifested by their outward behauiour. The vse is, first, to teach vs, to measure our loue to the trueth, by our reuerence that we yeeld to the exercises thereof: secondly, to know them for enemies to the trueth, that scorne the same, and to shun them: thirdly, to leaue to mourne when we see the mouth of the enemie opened to reproach the trueth and professors thereof. *Nehem.* 1. 2. *&c.*

Verse. 8. *(Ierusalem)* i. the people dwelling in Ierusalem *(hath grieuously sinned)* i. multiplied their sinnes in greatnes and number *(therefore she is driuen away)* heb. *in commotion*, i. remooued from certaine to vncertaine condition *(all that honored her)* i. did reuerently esteeme of her, when her waies pleased the Lord *(despise her)* i. doe contemne and disdaine her *(because they haue seene her filthinesse)* i. her nakednesse, being spoyled of her ornaments, and made filthy by her sinnes *(yea she sigheth)* i. vttereth the griefe of her heart by sighing *(and is turned backward)* i. driuen from her priuiledges, and so from the signes of being neere vnto God.

1 *Doctrine. (hath sinned)* their sinnes the cause of their afflictions, being againe mentioned vnto them, teacheth this doctrine. It is necessarie whensoeuer we are afflicted to recount often, our sinnes to haue procured the same to fall vpon vs: the reason is, because, first, we are naturally vnwilling to blame our selues for any thing, and ready to impute the cause of any euill to others. Examples, *Adam* and *Henah*, *Gen.* 3. 12. 13. *&c.* Secondly, if we rightly charge our selues and our sinnes, we shall be the better prepared thereby to true repentance and right humiliation. The vse, first, to reproue them that being afflicted are hardened, or rage against the instruments that God vseth to correct them: secondly,

eondly, to teach vs to vse all good meanes to draw vs to be rightly humbled when we feele any of Gods rods vpon vs.

Doctrine. [*therefore*] it is peculiar to the godly, to impute 2
the cause of all their miseries vnto their owne sinnes; whereas the wicked doe either lay the cause vpon other things, or extenuate their fault, blaming God of rigour; or else break out into raging impatience or blasphemie. The reason is, because the godlie haue Gods spirit to teach them to iudge rightlie of themselues; the wicked are led by *Sathans* direction, and iudge according to their owne sensuall and brutish conceites. The vse is, to teach vs, earnestly to pray vnto the Lord alwaies, to guide vs by the light of his spirit, else shal we be sure to misiudge euery thing to our owne destruction.

Doctrine. [*driuen away*] it is our sinne that depriueth vs 3
of any good thing that we haue heretofore enioyed. The reason is, because, first, God created vs (as all other his creatures) exceeding good, and placed vs in a certaine and happie estate in all things; which we first lost by sinne, and so doe continuallie: secondly, any kind of griefe is the peculiar fruite of sinne. The vse is, to teach vs, to acknowledge this in euery particular; as when we are depriued of inward comfort, outward peace, health, wealth, libertie, or any other good thing appertaining either to the soule or the bodie.

Doctrine. [*laboured her*] when we truelie feare and serue 4
the Lord, he honoreth vs in the sight of men. 1. *Sa.* 2. 30. Examples, *Abrahám, Ioseph, Dauid, &c.* we see the same also in ordi-
nary experience. The reason, first, that it may appeare, that godlinesse is not without her reward euen in this life: secondly, to giue a taste vnto the godly heere, of that honour which they shall once enioy without measure or end. The vse is, to teach vs, to praise GOD highlie when such a blessing is bestowed vpon our selues, or any of our brethren, and not to be proud of it, as the wicked are of these good things that they doe enioy.

Doctrine. [*despiseth her*] it is our sinne that maketh vs odi- 5
ous and contemptible amongst men. Examples, Israel often, *Iudges* 2. 13. 14. 10. *Manass.* 2. *Chron.* 33. 21. *&c.* The vse is,

to teach vs, to bee so carefull to leaue our sinnes and walke in the wayes of the Lord, as wee are desirous of estimation, and to auoyd contempt among men.

6 *Doctrine (honoured her, despise her,)* the estimation that the godlie haue among worldlings, is onely whilest they are in outward prosperitie. The reason is, because they doe not esteem them for those spirituall graces that are in them (which they haue no taste of) but that outward applause that goeth with them, which being gone, the cause why they liked them is gone also. The vse is, to teach vs, not to make any account of the fauour and friendship of earthly minded men, seeing there is no certaintie in it.

7 *Doctrine (they haue seene, &c.)* the wicked, that haue no knowledge or conscience of their owne faults, can see the offences of the godlie, and vpbraide them with them. The reason is, because Sathan blindeth them in their own estate, least they should see it, and repent: and imployeth their mindes wholly in prying into, & carping at the faults of others. The vse is, first, to teach vs, that it is impossible to hyde our sinnes from the Lord, seeing that not onely our owne consciences, but Sathan and wicked men can finde them out, and accuse vs of them. Secondly, to make vs very warie how wee walke in the sight of the vngodly, seeing they are so cunning in finding out our faultes, & so wide-mouthed in blazing of them to the dishonour of our holie profession.

8 *Doctrine (filthinesse) heb:* nakednesse. There is nothing that maketh man so filthily naked as sin. The reason, because, first, it depriueth him of all those graces that did adorne him in the sight of God and men: secondly, it maketh him as if hee wallowed in the most stinking and filthie mire that may be found out. The vse is, to teach vs, to hate it in all men, but especially in our selues, with a perfect hatred, euen more then the Diuell of hell himself.

9 *Doctrine, (sigheth)* the godlie doe take to heart with earnest affection the crosses that the Lord laieth vpon them. The reason is, because, first, they esteeme them to come from the Lords hand, and therefore may not regard them lightlie. Secondly

condly, they iudge their sinnes to haue angred his Maiestie and procured him to smite them, which must needes greatly grieue them. The vse is, first, to reproue them that in the hardnesse of their hearts, passe ouer their afflictions lightlie. Secondly, to teach vs, to labour, to be seriouslie affected with our afflictions, else shall wee neuer profite by them.

Doctrine, (backward) the godlie are sometimes brought into so hard estate, as that they are in mans iudgement vtterly depriued of all the signes of Gods fauour. The reason is, because, first, of their sinnes against the Lorde, that haue deserued the same: secondly, that they may learne to knowe their miserie, if they be left to themselues: thirdly, to trie their faith, constancie, and patience, &c. The vse is, to teach vs, first, to looke for manie great and grieuous extremities, and not to wonder at them as vnwoonted things, seeing the godly haue felt them before vs: secondly, not to dispaire, though in reason, all hope of recouerie be past, seeing God vseth to bring light out of darknesse, and to helpe his, when they seeme to be vtterly forlorne. 10

[*Her filthinesse*] *i.* her vncleannesse, by her sinnes (*in her skirts*) *i.* manifestlie to be seene (*shee remembred not her last ende*) *i.* went on carelesslie, not considering that shee must bee called to account, (*therefore shee came downe wonderfullie*) *i.* therefore shee growing worse and worse, was punished with plagues euery one more grieuous then other, and that in a suddaine and strange manner, (*shee had no comforter*) *i.* not so much as one of her former friends, did anie way assist her, (*O Lorde behalde mine affliction*) I beseeche thee looke fauourablie vppon my most grieuous estate, (*for the enemie aduanceth himselfe*) *i.* those that persecute, and doe insolentlie boaste, because they preuayle against mee. Verse. 9.

Doctrine, (her filthynes, &c.) In that a confession of sinnes is sette before petition of fauour, wee learne this doctrine; whensoeuer we beg release from sinne, or the punishments therof at the hands of God, it is necessary to begin with confession of our sinnes. So did the godly vsually, Psalm. 32, 5. 1

Nehem. 1. 7. *Dan.* 9. 5. &c. The reason is, first, that by recounting our sinnes, our hearts may bee the better stirred vp to pray fervently. Secondly, that our owne confession may iustifie the Lord in punishing vs. Thirdly, that it may appeare that wee are rightly humbled and truely penitent; which if wee be not, wee will be more ashamed to confesse our sinnes, then to commit them. The vse is; first, to reproue them, that either flagitiously stand vpon their owne righteousnes, or hide their sinnes, thinking the confession thereof needlesse: secondly, it shewes that those that be ignorant of Gods word (which onely teacheth the right confession of sinnes) can not pray aright. Thirdly, it teacheth vs alwayes before wee pray, (if we looke to be heard) to enter into a serious consideration of our sinnes, that wee may the more throughly acknowledge them.

2 *Doctrine.* [Ezekiel.] This being their estate, and yet they remaining the true visible Church of God, teacheth vs this doctrine: *That* spots and grosse sinnes may be in the face of a true visible Church. The reason is, because, first, the foundation may remaine, though much corruption, both in doctrine and life be builded thereupon, as was in the churches of the Iewes, *Corinth*, and *Galatia*: and secondly, because the life and being of a Church is the faith in the covenant of grace through Christ Iesus, which may remaine entyre, though there be many wants and corruptions, even as a man may, & ought to be esteemed a man so long as he hath life in him, though he be both lame, deformed, and want a legge or an arme, &c. The vse is, first, to confute their opinion which be called Brownists, who judge the Churches of England no churches of God, because they want some things they should haue, and haue some corruptions still retayned in them. Secondly, to teach vs, that it is not sufficient to bee of the visible Church, but we must labour to bee partakers of the graces of God bestowed thereupon, lest we be found (whose remembrance (when the day of all comes) shall be cut off and cast into the fire.

3 *Doctrine.* [Ezekiel.] *The remembrance.* [In that they

were thus wicked, and yet were a true visible Church, and had the daylie vse of the outward exercises of religion; we learne the doctrine: To be within the visible Church of God, and to be partakers of all the outward exercises of religion, is not sufficient to lead vs to a godly disposition, without the inward grace of Gods spirit, not to proue vs true Christians without faith and sanctification. The reason is, because, first, these outward meanes are but the instruments which God blesseth to whom he will, else are they of no force. Corp. ri. & Secondly, many are in the Church as chaffe in the barne-floore, and cockle in the fielde, that are not of the Church: and therefore shal be gathered out, bound in a bundle, and throwne into the fire. The vse is, to teach vs, that it is a vaine thing for vs to say, I am a professor, we haue a famous Church, &c. and in the meane while liue a prophane and wicked life. Secondlie, to make vs carefull to heare, learne, and professe the truth with an earnest care, and hearty prayer to God, that we may beleeue it, and liue accordingly to it.

Doctrine. [*within skirts*] They that beleeue not Gods ministers, exhorting them to repentance (which was the case of these Iewes, 2. Chron. 36.) growe into the most shamelesse of sinne of all others. The reason is; because first, the word is either the sauour of life to amend, or of death, to make worse all that heare it, 2. Corinthians 2. 15. &c. Secondly, God in his righteous iudgement, giueth ouer those that regarde not the trueth vnto a reprobate minde, and to committe all wickednesse with greedinesse, Rom. 1. 28. 2. Thessalon. 2. 10. The vse is, first, to shew vnto vs that the horrible prophanenesse that is in many that professe the trueth, is not because of the profession, (as wicked ones doe blaspheme,) but because they neglect the profession, saying to make it a cloake for their wickednes. Secondly, to teach vs, with trembling & feare to labour to walke worthy our calling, else shal it be easier for *Sodome* and *Gomorrha* in the day of account, then for vs. 4

Doctrine. [*remembred not her last ende*] They that be hardened in sinne by despising instruction, doe growe to forget 5

those

those things which continuall experience, and the light of reason doe dayly call to remembrance. The reason is, because, first, the dayly custome of things without grace to esteeme them aright, breedeth contempt of them in our corrupt nature. Secondly, Sathan blindeth the children of disobedience, least they should righely regard good things and profite by them. The vse is, to teach vs, first, in what feare-full estate they bee, that growe full with, and are wearie of good thinges, such as are the hearing of the word of GOD, prayer to God, dayly meditation in the law of the Lord, &c. Secondly, to labour with our selues to haue these and all other Gods ordinances and worke, euery day in more high reuerence then other, and not to neglect the due consideration of them if they be ordinary.

6 *Doctrine* [*remembred not*] The forgetfulnesse of the reward of sinne throweth men headlong into iniquitie, but the remembrance of it stayeth vs from many euills, *Amos* 6. 3. *Psalm.* 16. 8. The reason is, because, the affections haue no whoe, when nothing is respected but the satisfying of them, whereas the waying of the desire by the euent of it, maketh vpright iudgement the ruler of the action. The vse is, to teach vs in all things that we purpose to take in hand, euer to remember that wee must be called to account for it, before that most righteous iudge, which will iudge of vs by the rules of his most holy word.

7 *Doctrine* [*therefore shee came downe*] It is our sinne that procureth all those euills to fall vpon vs, which wee can anie way bee partakers of: for the reasons and vses of this, see *verse* 5. *Doctr.* 7.

8 *Doctrine* [*wonderfully*] according to the manner and measure of sinne, so is the punishment from the Lorde for the same, when he visiteth the committers thereof for it. The reason is, that Gods anger against sinne, and his iustice in punishing it, might the better appeare. The vse is, to teach vs to looke for Gods heauie hand vppon vs (except wee repent) whensoeuer we giue our selues to delight in sinne, or to waxe colde in goodnesse.

Doctrine

Doctrine. [*none to comfort her*] ſee verſe 2. *doct.* 3. and verſe 8. *doct.* 7.

Doctrine. [*O Lord behold mine affliction*] the onely refuge 9
in diſtreſſe, is to flie to the Lord by faithfull and feruent praier: The reaſon is, becauſe, firſt, he it is that ſmiteth, and none els can heale, *Iob.* 5. 18. *&c.* Secondly, he hath promiſed to heare and deliuer vs, calling vpon him in the day of our troubles, *Pſal.* 50. 15. The vſe is, firſt, to reproue them that repine againſt God, waxe impatient, or vſe vnlawful meanes to winde themſelues out of their troubles. Secondly, to teach vs in all our diſtreſſes, to labour our owne hearts, that we may pray vnto the Lorde for his grace to deliuer vs, and in the meane while for ſtrength to ſupport vs.

Doctrine. This prayer being made by the Prophet, in the 10
name of the people, teacheth vs this doctrine. It is a great bleſſing of God, to that people that hath a Miniſter, who is both able and willing, not onely to teach them the truth, but alſo to be their mouth in prayer to direct them. The reaſon is, becauſe, firſt, very fewe of the people (though otherwiſe well affected) are able to conceiue praier, and vtter the ſame rightly: ſecondly, the miniſterie is Gods ordinance, not onely to teach his will to vs, but alſo to offer our ſupplications vnto him; which he hath promiſed to regard in ſpeciall maner. The vſe is, firſt, to reproue them that make no account of the Miniſterie, or in the pride of their heart, thinke themſelues as able to theſe duties, as the Miniſter is. Secondly, to teach vs to praiſe God for it, as for an exceeding treaſure, if we haue ſuch a Miniſter ſet ouer vs; if he be remoued, to vſe all good meanes to haue him reſtored, or if that cannot bee, to ſeeke out ſuch an other, by whoſe labours wee may bee builded vp in thoſe good things, that the former hath begun in vs.

Doctrine. [*behold mine affliction*] God ſo pittieth his peo- 11
ple, that the view of their miſeries moueth him to help them, euen when all men are againſt them; The reaſon is, becauſe, firſt, he loueth them with an euerlaſting loue: ſecondly, he will not ſuffer them to be troden downe of their enemies for

euer. The vse is, to teach vs, first, to magnifie the great and vnspeakeable mercies of the Lord our God. Secondly, neuer to dispaire, though our estate be most miserable, but alwaies to be assured, that his mercie shal preuaile against all our afflictions, to adde an end vnto them, & to giue vs euerlasting peace.

12 *Doctrine.* [*enemie is proued*] Prosperitie causeth the wicked to forget God, and to insult against his people: the reason is, because, first, they iudge onely by the things present; and therefore thinke, that themselues shall neuer bee moued, nor the estate of the godly bettered. Secondly, Sathan maketh them to abuse all Gods blessings, to their greater damnation. The vse is, to teach vs, first, to be carefull if riches increase, not to set our hearts vpon them, *Psalm.*62.11. Secondly, to be contented with aduersitie, if God lay it vpon vs, seeing (through our corruption) there is lesse daunger in it, then in prosperitie.

13 *Doctrine.* [*the enemie is proude*] the enemies pride alleaged, as a reason to moue the Lord to heare his people in distresse, teacheth this doctrine; The pride of the wicked, is a forcible reason to moue the Lord to cast them downe, and to deliuer the oppressed out of their hands, *Isay*, 10.12. The reason is, because, first, the Lord vseth the wicked as a rodde to scourge his people, and not as a tormenter to tyrannize ouer them. Secondly, God doth euer resist the proud, 1. *Peter.* 5. 5. *Luk.* 1.51. *Psalm.* 18.27. The vse is, to teach vs, first, in all our praiers against the enemies of the truth, to alleage their pride vnto the Lord, as a reason to moue him to heare vs; for so did the godly euer vse to doe. *Isay*, 37.17. *&c.* Secondly, to assure our selues, that when the enemie groweth to the height of pride, his fall cannot be farre off. *Prouerb.* 16.15. and therefore with patience to waite vpon the Lord.

Verse. 10. [*The enemie*] *i.* those that hate the truth, and the professors thereof [*hath stretched out his hand*] *i.* expressed his greatest force and violence [*vpon all her pleasant things*] *i.* those blessings of God which shee tooke most pleasure in, that were consecrated vnto the seruice of God in the Temple [*for shee hath seene the heathen*] *i.* with her eies, she beheld the vncircumcised

cumcised nations *(enter into her Sanctuarie) i.* violently breake into the temple that thou hadst dedicated to thy holy seruice in the midst of her *(whom thou didst command) i.* concerning whom thou didst giue commandement vnto thy people *(that they should not enter into thy Church) i.* should not bee receiued into reckoning among thy people.

Doctrine. (stretched out) the wicked are vsually merci- 1
lesse towards the godly, spoyling them and theirs in most cruell manner, if the Lord restraine them not. *Psalm.* 53.4. and 137.7. The reason is, because of their vnmeasurable malice against them, and their exceeding desire to extinguish their memorie from being a people, *Psalm.* 83.4. The vse is, to teach vs, first, not to trust the wicked, nor be familiar with them, though they speake neuer so kindely to vs. Secondly, to bee carefull to walke warily before them, least they get aduantage against vs: thirdly, to pray daily and earnestly to the Lord to deliuer vs from them.

Doctrine (vpon all her, &c.) the outwarde things of this 2
world are vncertaine, and made subiect to the violence of the wicked (yea, euen appearing members of the Church, *Mich.* 2. 89.) the reason is, because, first, earthly things are giuen by the Lord, indifferently to the godly and the wicked; which maketh them vncertaine vnto any. Secondly, outward things are not within the compasse of those blessings that God hath assured his people to enioy. Thirdly, God hath giuen to Sathan great power in this world; who setteth his seruants on work, to spoile all that are not of his kingdome. The vse is, first, not to desire the things of this life too much. So did Christ teach vs, *Mat.* 6.33.34. *Luk.* 12.33. *&c.* Secondly, to learn when God giueth them vnto vs, to employ them aright, so shall wee haue comfort with them, and without them.

Doctrine. (pleasant things) the outward things and meanes 3
of Gods seruice, are often made a pray to the enemie; especially vpon our abusing of them, *Ier.* 7.13. *Luk.* 19 44. The reason is, because, first, God will shewe himselfe the punisher of man, euen in the things that he abuseth: secondly, that it may appeare, that God regardeth more the punishment of euill,

them the preseruation of his word, blessings, and ordinances. The vse is, to teach vs, first, that holinesse standeth not in any outward thing that man can take away, for true godlinesse cannot be shaken by men nor Angels. Secondly, that GOD can saue his people without meanes, when it pleaseth him to denie them the meanes.

4 *Doctrine.* [*shee hath seene*] the iniuries that the wicked doe vnto the godly in their sight, are more grieuous vnto them, then those that they doe onely heare of. The reason is, because, that which the sight (being the quickest of the sences) bringeth to the mind, hath deepest impression therein of all others. The vse is, to teach vs (seeing it was the case of this people) to take patiently whatsoeuer outward extremitie, the Lord giueth the wicked power to lay vpon vs, yea though it be death it selfe.

5 *Doctrine.* [*enter, &c.*] the wicked make hauocke of, and doe scorne all the exercises of religion, *Psal.* 79. 1. *&c.* 1. *Cor.* 1. 18. *&c.* hence it is, that silencing and imprisoning of preachers, yea, vtter ouerthrow of the profession of religion, is made a matter of nothing. The reason is, because, first, they are set on worke by Sathan, that with greatest violence seeketh the ouerthrow of all good things: secondly, they be carnally minded, and cannot sauour any spirituall things. 1. *Cor.* 2. 14. The vse is, to teach vs, first, to discerne in those that take such courses, the wickednesse of mans nature, and the horrible prophanation that Sathan bringeth the children of disobedience into. Secondly, to learne to esteeme and handle all holy things most reuerently: else shall wee not differ from these wicked ones.

6 *Doctrine.* [*her Sanctuarie*] the outwarde ordinances of God are of reuerent account to them that feare his name, *Psal.* 27. 4. and 84. 1. *&c. Nehem.* 1. 4. The reason is, because, first, they proceede from him whose actions in all things they esteeme most holy: secondly, they are the meanes that the Lord vouchsafeth to make most comfortable to his seruants. The vse is, to teach vs, first, to know them to be of no religion, that doe not holily vse these meanes. Secondly, to trie our

selues

selues what measure of Gods feare and his true religion is in vs, by examining our selues, what measure of loue and obedience we yeeld to his ordinances appointed to that vse.

Doctrine. [*whom thou, &c.*] Those that bee open wicked ones, are not (without their open repentance) to be admitted to the holy exercises of religion: but if they bee without the Church, they are so to remaine; and if they be in the Church, they are to be cast out. The reason, because, first, it is Gods ordinance so to doe, *Matth.* 7. 6. and 1. *Cor.* 5, 3, *&c.* 11, 13. &c. Secondly, it maketh much for the preseruation of the Church in sound doctrine and innocencie of conuersation; both which will decay if this bee neglected. The vse is, first, to reproue them that think there should be no separation, but that all indifferently should be receiued into the Communion of the faithfull. Secondly, to declare vnto vs, how farre the professed wicked ones are from hauing (without repentance) any portion of that heauenly *Ierusalem*, that may not bee retained within the Church in earth; wherein yet many remaine, that shall neuer be saued, *Matth.* 20. 16, *&c.* Thirdly, to teach vs, so carefull as we are, to haue Gods Church in generall, and the members thereof in particular, preserued in good estate, to be so diligent (yet keeping within the compasse of our callings) to labour the amendment, or the casting out of all heretiques, and irreligious persons. 7

[*All her people*] *i.* the people of *Iudah* and *Ierusalem*, of all estates and degrees [*sigh and seeke their bread*] *i.* are heauie hearted, and seeke heere and there for necessarie sustenance. [*they haue giuen their pleasant things for meate to refresh their soule*] *i.* willingly parted with that which was deerest vnto them, to get foode to preserue their liues [*heare O Lord and consider*] *i.* O Lord hearken to my petitions, and regard my miserable estate [*for I am become vile*] *i.* I am esteemed the basest and most contemptible of all Nations that liue vnder heauen. Verse. 11.

Doctrine. [*sigh and seeke, &c.*] It is lawfull for the godly to be grieued with, and to take to heart their worldly losses. The reason is, because, first, the things of this life are Gods 1

blessings: secondly, they are necessaries to support vs here, and (being well vsed) to make vs the fitter to serue him. The vse is, firstly to reproue the Stoicke-like opinion of them, that thinke wee should not be moued with the losse of outwarde things. Secondly, to teach vs, as in the aboundance of earthly things, to knowledge Gods large mercies, so in the losse or want of them, to confesse our sinnes and Gods displeasure vpon vs for the same, and therefore to lament.

1 *Doctrine.* [*giuen her pleasant things*] for the preseruation of the life, we must be willing to forgoe the deerest of these outward blessings. The reason is, because, first, it is the most precious of all earthly things, they being giuen for the vse of it, and not it for them. Secondly, God hath giuen greater charge to preserue it, then them. The vse is, to teach vs, to vse all lawfull means for the preseruation of our life, that we may imploy it to Gods glorie, and the good of his Church.

2 *Doctrine.* [*see O Lord, and, &c.*] Their example teacheth vs, that in all our miseries we must seeke relieſe onely at Gods hands. The reason is, because, first, he hath so commaunded, *Psalm.* 50. 15. *&c.* Secondly, all power to helpe is in his hands alone, 2. *Chron.* 20. 6. without whose blessing all meanes do vtterly faile. The vse is, first, to reproue them that seeke to be relieued by Saints, Angels, or any other in heauen, then God alone. Also them that seeming to seeke onely to the true God, doe vse vnlawfull meanes to haue his helpe, as by Coniurers, Witches, or such like. Secondly, to teach vs in all our distresses, to seeke onely to the Lord, and that alone by such lawfull meanes, as he hath warranted in his word.

3 *Doctrine.* [*see for, &c.*] they were in miserable estate, yet pray they to God; whose example teacheth vs this doctrine. No extremitie can driue the godly from trusting in God, *Iob.* 13. 15. and praying vnto him, *Psalm.* 44. 17. The reason is, because, first, that faith which they haue in him, is that which ouercommeth the world, 1. *Iohn*, 4, 5, *&c.* Secondly, they are assured, that there can be no helpe but in him. The vse is, first, to shew, that those who fall from God, because of afflictions, had neuer any sound foundation in him, *Matth.* 13. 20, 21.

Iohn

Iohn, 13. 1. *&c.* Secondly, to teach vs not onely to trust vnto the Lorde, and flie vnto him in time of peace; but especially when we are in the greateſt trouble, for then haue we moſt need of helpe.

Doctrine. [*I am become vile*] the contempt that the people of God be of in the eyes of the wicked, being alledged in prayer vnto the Lorde, is a forcible reaſon to moue him to heare and relieue them. The reaſon is, becauſe, firſt, the Lord pitieth the miſeries of his ſeruants. Secondly, the wicked reproach them commonly for their profeſſions ſake, which the Lord will haue to be preſerued from ignominie & contempt. The vſe is, to teach vs, firſt, to alleage it in our prayers, when we deſire to be freed from ſuch miſeries: Secondly, with patience to waite the Lordes leaſure, being aſſured that hee will reſcue his ſeruants in his good time, from all the wrongs that they ſuffer at the hands of wicked men, for well doing. 5

[*Nat vnto you*] (for ſo is the Hebrew word for word [*O all yee that paſſe by the way*] *i.* it was not by the power of any of you, that I am in this miſerie, ſeeing you are but as paſſers vp, that neither had power to hurt mee, nor compaſſion to mone my caſe, but onely were the roddes of Gods wrath, to ſcourge mee [*behold and ſee*] *i.* Looke well vpon it, and conſider [*if there be any ſorrowe like vnto my ſorrowe*] *i.* whether any man, or all men, be able to inflict ſo grieuous paines vpon any [*which is done vnto me*] *i.* which I doe ſuſtaine [*wherewith the Lord hath afflicted mee*] *i.* which hath come in wonderfull and terrible manner, from the hand of the higheſt [*in the day of his fierce wrath*] *i.* when hee was ſo highly diſpleaſed with me for my ſinnes, that he declared his anger by puniſhing me. Verſe. 12.

Doctrine. The godly in all their afflictions muſt looke vnto the Lord the ſtriker, and not reſpect the rodde wherewith he ſmiteth. The reaſon, and vſes hereof, are ſet downe, verſe 5. *Doctr.* 5. 1

Doctrine. [*behold and ſee*] corrections laide vpon others, ought not to bee neglected, but duely conſidered of, as the reſt of Gods workes. The reaſon is, becauſe, firſt, God often 2

ſmiteth

ſmiteth ſome, to inſtruct others thereby: Secondly, we beeing of one moulde, ſhould take to heart the condition one of an other. The vſe is, firſt, that we may learne to know and conſider of Gods exceeding iuſtice and mercie in generall: ſecondly, to be induced thereby to feare and loue him the more, who maketh vs onely the beholders of his puniſhments laide vpon others, which our ſinnes deſerued to haue bene laid vpon our ſelues.

3 *Doctrine.* [*not vnto you*] Man is not to be proud, though God doe many things by him, and for him, that ſeeme both ſtraunge and commendable. The reaſon is, becauſe he is but the inſtrument, or matter wrought vpon, and God onely the worker, *Iſay* 10. 15. *Rom.* 11. 18. *&c.* 1. *Cor.* 4. 7. *Iob.* 31. 27. The vſe is, to teach vs, firſt, to giue all glorie to God for all things done in this world, whoſoeuer be the inſtruments. Secondly, the more that God doth by vs, to labor to be the more humble, leaſt wee proue the inſtruments of his glorie to our owne deſtruction.

4 *Doctrine.* [*not vnto you*] The wicked haue no cauſe to reioyce when they preuaile againſt the godly, though they doe it vſually. The reaſon is, becauſe, they are but the Lords roddes, who (without repentance) ſhall bee caſt into the fire, *Iſay* 10. 5. and 14. 25, &c. Secondly, they doe not as they imagine, ouerthrow the godly, & eſtabliſh themſelues, but cleane contrarie. The vſe is, to teach vs, firſt, to acknowledge our ſinnes alwaies to be the cauſe, that they at any time preuaile againſt vs. Secondly, to call to God for grace to repent, that ſo their power may be weakened. Thirdly, to beare with patience thoſe rods that God layeth vpon vs by the wicked, being aſſured, that God in his good time will releaſe vs, and puniſh them.

5 *Doctrine.* [*If there bee any ſorrowe like, &c.*] The godly endure more trouble in this world, both inwardly and outwardly, then any other: Examples hereof, *Iob*, *Dauid*, *Ioſeph*, *Ieremie*, *Chriſt*, his Apoſtles, &c. it is alſo manifeſt in daily experience. The reaſon is, becauſe, firſt, God loueth vs, and would weane vs from delighting in this world, to long after hea-

heauen and heauenly things: ſecondly, our nature is ſo peruerſe, as it will not be framed to any ſpirituall things, without many and grieuous corrections. Thirdly, Sathan & the world doe hate vs, and labour continually to ſeeke our deſtruction. The vſe is, to teach vs, firſt, not to be offended at the great afflictions that we heare of, or ſee to befall ſuch as feare God: ſecondly, neuer to promiſe our ſelues worldlie peace and proſperitie, but to prepare our ſelues to looke for one rodde to ſucceed another whileſt we liue heere.

Doctrine. [*any ſorrow like &c.*] It is a vſuall thing with vs, 6
to thinke our owne troubles more heauie and intollerable then any others doe ſuffer. The reaſon is, becauſe, firſt, wee feele all the ſmart of our owne, and doe onely a farre off behold that which others doe beare. Secondly, we are more diſcontented with our owne croſſes then we ſhould, which maketh vs beare them the more impatiently, and thinke them the more intollerable. The vſe is, to teach vs, firſt, by the due ſuruey of our manifold ſinnes, to acknowledge wee haue deſerued the moſt grieuous puniſhments that can be. Secondly, in the conſideration of our afflictions, to call to mind rather how many and grieuous rods we are freed off, that we might by Gods iuſt iudgement ſuſtaine, then to thinke of the grieuouſneſſe of that we beare, which others feele not.

Doctrine. [*ſorrow*] The afflictions that God layeth vpon 7
his ſeruants, are, and ought to be grieuous vnto them for the preſent time, *Heb.* 12. 11. The reaſon is; becauſe, firſt, wee iuſtly haue deſerued them through our ſinnes. Secondly, we muſt be lead by them to repentance, or we abuſe them. The vſe is, firſt, to reproue the ſtoicall blockiſhneſſe of thoſe that are not affected with afflictions. Secondly, it teacheth vs to ſorrow when we are afflicted, but ſo, as we be not ſwallowed vp in it.

Doctrine. [*the Lord hath, &c.*] Though our ſinnes do al- 8
waies deſerue it, and our foes doe dailie deſire, yet can no puniſhment befall the godlie, till God ſee it meete to lay it vpon them, *Ioh.* 1, 12. &c. for the reaſons hereof, ſee *verſe.* 5.

Doct. 5. The vse is, first, to teach vs to take all corrections patiently, seeing we cannot shun them, and seeing God layeth them vpon vs in loue for our good. Secondly, to learne to seeke vnto the Lord especially, for release from our troubles, and not to be wholly employed about worldly meanes, as they doe that be worldly minded.

Doctrine. [*wrath*] The anger of God is hot against sinne,
9 euen in his dearest seruants. The reason is, because, first, he is most righteous, and cannot beare with any euill. Secondly, it tendeth to his great dishonour. The vse is, to teach vs, first, if he cannot beare it in those whom he loueth, how much lesse will he suffer it vnpunished in the wicked? Secondly, to make vs abhorre sinne in all men, but especially in our selues, euen as much as we desire to haue the Lord to loue vs, and be pleased with vs.

10 *Doctrine.* [*day*] God doth not alwaies afflict his seruants, but at such speciall times as he seeth it meetest for them, *Psal.* 103. 9. The reason is, first, that by punishing sometimes he might declare his displeasure against sinne. Secondly, by sparing them often, he might shew his great loue vnto them. The vse is, to teach vs, first, to acknowledge his wisedome, iustice, and mercie, in dealing so with vs. Secondly, to take afflictions patiently when he layeth them vpon vs, seeing we haue them not alwaies, but many good things in steed of
Verse 13. them: this vse did *Iob* make of this doctrine, 2. 10.

[*From aboue*] *i.* from heauen [*hath hee sent fire into my bones*] *i.* the Lord hath sent most painfull and destroying griefe (for that is meant by fire) into my inward and strongest parts, this is meant by bones, *Psal.* 6. 3. 4. *Isay* 38. 13. [*which he ruleth*] thus are the Hebrew words to be translated, the meaning is; which the Lord, and not any power of man directeth, that it may torment and ouerthrow me, as it seemeth good to him [*he hath spread a net for my feet*] *i.* hath so taken me in his snare, that I cannot escape from him [*and turned me backe*] *i.* quite ouerthrowne me and all my purposes (*he hath made me desolate*) *i.* he hath depriued me of all helpe, and meanes of rescue (*and daily in heauinesse*) *i.* my griefe

griefe is continuall without intermission, because Gods hand is vpon me without ceasing.

Doctrine. (from aboue hath he sent) this often mentioning 1
of Gods hand, teacheth this doctrine. When God punisheth vs by the hands of the wicked, wee are hardly brought to ascribe it to him alone; and they from thinking that their owne hand and power hath done it. The reason is, because, first, our vnderstanding taketh deeper impression of that which wee see with our eyes, then that which our spirituall knowledge teacheth. Secondly, the wicked can see no further then their owne hand reacheth. The vse is, to teach vs, first, not to maruell though the vngodly offend in that which we are hardly reformed in: Secondly, in all our afflictions to looke vnto the Lord, whose hand hath done it; and not be like the dogge, that snarleth at the stone which is throwne at him, neuer regarding him that did cast it: see *verse*, 5. *Doct.* 5.

Doctrine. (bones) when God layeth afflictions vpon vs, 2
they ransacke the most secret parts that are in vs. The reason is, because God hath ordained afflictions to be the meanes to trie vs. The vse is, to teach vs, first, that afflictions are necessarie for vs, seeing wee should else thinke still better of our selues then (indeede) we are: secondly, not to be amazed, though the soule and body be fraught with miseries, seeing it hath bene euer the meanes that God hath put in practise, to humble his seruants withall vnder his hand.

Doctrine. (fire into my bones) God often bringeth his ser- 3
uants to the greatest miserie that can be sustained by man: see *verse.* 12. *Doctr.* 5.

Doctrine. (which he ruleth) God doth gouerne, and that 4
in speciall maner, the particular course of all those afflictions which he layeth vpon his people. This appeareth, not onely in the wonderfull beginnings, processe, & ending of the afflictions of *Ioseph, Dauid, Iob, Christ, &c.* but also in the daily experience of the godly, that liue vnder the crosse. The reason is, first, that the Lord might in speciall manner declare himselfe to prouide for his seruants in all extremities, as the euent doth alwaies make manifest: secondly, that Sathan and the world

might daily see, how they cannot goe beyond their tedder that God hath measured vnto them. The vse is, first, to confute them that thinke all things to be guided by fortune, or at the least, that God ruleth not the particulars, but onely the generall course of the world: secondly, to teach vs to obserue Gods wonderfull power, and mercifull prouidence, in all our seueral troubles, whereby we cannot but be constrained at the length to say, it is good for me, that I haue bene in trouble, *Psal.* 119.71. seeing it hath fallen out for the best, *Rom.* 8.28.

5 *Doctrine* [*weake*] we can no more wind our selues out of those afflictions that God layeth vpon vs, then the entangled soule can escape the net that compasseth him. The reason is, because, first, wee haue no strength against him that dealeth with vs: secondly, all our deuises (in such a case) make against vs, euen as the fluttering of the snared birde holdeth her faster than before. The vse is, to teach vs, first, to take patiently whatsoeuer the Lord doth lay vpon vs: secondly, to seeke vnto him alone for release, who onely can deliuer vs.

6 *Doctrine.* [*turned me backe*] Nothing can goe forward, or come to any good issue, but that onely which the Lord furthereth. The reason is, because, all power is in his hand, so as whatsoeuer man purposeth, yet it is he alone that disposeth. The vse is, first, to reproue them that take any thing in hand as grounded vpon their owne strength: secondly, to teach vs, neuer to attempt any vnlawfull things, seeing Gods hand can neuer helpe vs in them, except it be in his anger to punish vs: thirdly, to teach vs in all things that we take in hand according to Gods will, to seeke his assistance and helpe, by hartie and faithfull praier.

7 *Doctrine.* [*desolate*] It is God that giueth friends, health, &c. and taketh all away at his pleasure, *Iob.* 1.21. The reason is, because, all things more or lesse, are disposed by his prouidence. The vse is, first, to reproue them that say, mine owne hand and power hath done this, or that: secondly, in generall, to acknowledge all things to bee done of the Lord, in particular for our sinnes if hee afflict vs, by taking our wealth, friends, libertie, or any good thing else from vs, and from his

meere

meere mercie, if any of these, or any such be continued, or restored vnto vs.

Doctrine. [*dayly in heauinesse*] according to the measure and continuance of Gods afflicting hand vpon vs, so must the measure and continuance of our sorrowes be. The reason is, because, first, heauie and long troubles are a signe of Gods heauie and sore displeasure against vs: Secondly, the continuance of afflictions, argue that we are not sufficiently humbled, doe not vnfainedly repent for our sinne, nor call vpon the Lord so effectually as we should. The vse is, first, to reproue them, that by continuance vnder the crosse, doe growe hard-hearted, which condition is a fearefull signe of Gods reiecting of them. Secondly, to teach vs, the heauier and longer that troubles are vpon vs, the more earnestly to labour with our selues, to growe in repentance, zeale, and feruencie of praier. 8

Doctrine. The particular calamities comming one in the necke of an other, doe teach vs this doctrine, When God meaneth to punish his seruants, hee will encrease the meanes that may further the same, and vtterly disappoint all contrarie endeuours. The reason is, because, first, nothing can stand against him, to hinder the execution of his will. Secondly, all things in heauen and in earth, are at his appointment, to accomplish his pleasure. The vse is, to teach vs, first, that there is no counsell or strength against the Lord: secondly, to take patiently whatsoeuer it shall please his maiestie to lay vpon vs. 9

[*The yoke of my transgression*] *i.* the heauie burthen of my manifold sinnes, [*is bound vpon his hand*] *i.* the Lord carrieth them in his continuall remembrance [*they are wrapped*] *i.* all knit vp in one bundle [*and come vp vpon my necke*] *i.* laid all vpon me at once [*hee hath made my strength to fall*] *i.* hee hath caused my power to stumble (for so the word signifieth) and to fall without recouerie [*the Lord hath deliuered me into their hands*] *i.* God hath giuen mee to bee subiect to the power and will of the enemies [*neither am I able to rise*] *i.* all power and hope (in the iudgement of flesh and blood) is vtterly taken from me. Verse. 14.

1 *Doctrine (yoke)* the ſinnes of Gods people are the heauieſt burthen that they can poſsibly beare in this life. The reaſon is, becauſe, firſt, they (without his great mercie) make a ſeparation betweene God and them. Secondly, they giue Sathan matter to tirannize ouer them. Thirdly, they (being thorowly taken to hart) doe after a ſort, poſſeſſe the ſoule with the very torments of hell. The vſe is, to teach vs, firſt, to ſuffer any torments in this life, rather then be drawne to commit ſinne againſt God: ſecondly, to labour aboue all things to bereconciled vnto God, through Chriſt, and ſo endeuouring the keeping of a good conſcience, no trouble or torment of body, ſhall be grieuous, but very tollerable, yea, ioyfull vnto vs.

2 *Doctrine (vpon his hand)* when God meaneth to puniſh vs for our ſinnes, he calleth them all to remembrance. The reaſon is, firſt, that his iuſtice might finde iuſt matter, why to ſmite vs. Secondly, that he may lay his correction vpon vs, according as he ſhall ſee meete, by viewing the qualitie of our ſinnes, and obſtinacie therein, or proneneſſe to repentance. The vſe is, to teach vs, firſt, not to commit any thing that is euill, and ſo thinke that it ſhall be forgotten in time; for God ſeeth all things paſt, as though they were preſent: ſecondly, not to continue in ſinne, or put off repentance from day to day; for in ſo doing, we multiply and heape vp matter againſt our ſelues, for the day of our puniſhment.

3 *Doctrine. (wrapped and come vp)* when God meaneth to correct, he will ſo doe it, as it cannot be eſcaped. The reaſons and vſe hereof, are ſet downe, *verſe* 13. *doct.* 5.

4 *Doctrine. (hee hath made my ſtrength to fall)* God giueth ſtrength and courage to men, and taketh it away at his pleaſure, *Deut.* 28.7.27. The reaſon is, becauſe, all power is his owne; and is to be beſtowed as ſhall ſeeme good vnto him. The vſe is, firſt, to reproue their vanitie, that aſcribe ſtrength or courage to one Nation more then an other: ſecondly, to teach vs, not to ſtand vpon any power that is in our ſelues, but to ſeeke to be reconciled to God, & reſt vpon his ſtrength alone.

Doctrine.

Doctrine. [*deliuered mee*] the issue of battell is in the hand of God alone, Psal. 44. 3. &c. The reasons, and vse thereof are, *verse* 13. *doct.* 7.

Doctrine. [*into their hands*] God often deliuereth his ser- 6
uants into the handes of the vngodly. Examples, *Iob, Samp-*
son, Ieremie. The reason is, first, to exercise them, and bring them to repentance; or to perfect his power in their weakenes. Secondly, to giue the wicked occasion to shewe forth their cruell disposition. The vse is, first, to reproue them that iustifie or condemne a man according to his preuailing or being ouercome in this wrold: secondly, to teach vs to take it patiently when it falleth to our share; seeing it is the lot of the godly in this life.

Doctrine. [*neither am I able to rise vp.*] God sometimes af- 7
flicteth his people so grieuously, that their state seemeth desperate and irrecouerable in the iudgement of flesh & bloud: examples, *Ioseph, Dauid, Iob, yea Christ himselfe.* The reason is, first, that hee might shewe his mightie power in restoring them. Secondly, that all meanes beeing taken away, they might learne to looke vp to heauen and rest vpon him onely. The vse is, first, to reproue them that iudge the case of Gods people desperate, when all worldly meanes be against them. Secondly, to teach vs, neuer to despaire, whatsoeuer extremitie doe befall vs in this life.

(The Lord hath troden vnder foote all my valiant men.) i. hee Verse. 15.
hath brought down to the greatest contempt those that were strongest, in whome I put my greatest confidence: *(in the middest of mee) i.* not so much in the face of the enemie, as euen in the streetes of Ierusalem *(hee hath called an assemblie against mee to destroy my young men) i.* hee hath stirred vp many enemies to ouerthrow the floure of my people *(the Lord hath troden the wine-presse) i.* hee hath crushed and broken in peeces as the grapes are in the presse *(vpon the virgin the daughter of Iudah) i.* those tender babes and dainty ones, that seemed vnfit to beare any affliction.

Doctrine. (*valient men*) when God meaneth to afflict vs, I
hee will spoyle vs of all our helpes, wherein wee may haue

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confidence: *Isay.* 3,1,2,*&c.* The reason is; becauſe, he would haue vs ſee how little help we can haue of any thing without him. The vſe is, to teach vs, whenſoeuer he dealeth ſo with vs, to humble our ſelues vnder his hand, and flie to him alone for ſuccour and helpe.

2 *Doctrine.* [*midſt*] GOD can as eaſilie deſtroie in a fenſed Citie, as in a battell. The reaſon is, becauſe, firſt, his power is preſent euery where. Secondly, there is no Counſell nor ſtrength againſt the Lord. The vſe is, to teach vs, neuer to repoſe our affiance, or thinke our ſelues ſafe in any thing whatſoeuer, but onely in dwelling vnder the protection of the almightie, *Pſalme.* 91,1.

3 *Doctrine.* [*he hath called an aſſemblie*] it is God that ruleth euen the wicked, and ſetteth them on worke againſt his ſeruants; elſe can they neuer preuaile againſt them. The reaſon is, becauſe, all power to do any thing is from him alone. The vſe is, to teach vs, in all our diſtreſſes to reſt vpon God, and ſeeke to him aboue for helpe and deliuerance.

4 *Doctrine.* [*troden*] man can no more eſcape Gods hand in puniſhing them, then the grapes can flie from the treader of the wine preſſe. The reaſō is, becauſe, there is no place to flie from his preſence, *Pſal.* 129,7. The vſe is, to teach vs, firſt, to take patiently whatſoeuer he layeth vppon vs: Secondly, to labour aboue all things to obtaine his fauour and to abide in it, ſo ſhal we be ſafe from the feare of euill.

5 *Doctrine.* [*virgins*] the niceneſſe of thoſe that haue liued daintily, is no reaſon to free them, but rather a prouocation to bring afflictions vpon them. The reaſon is, becauſe, firſt, the pampering of our ſelues is none of the endes, for which God beſtoweth his bleſſings vppon vs. Secondly, ſuch coy niceneſſe as many bee of, is ſeldome without ſpeciall ſinnes that are incident to that condition; which God will not let paſſe vnpuniſhed. The vſe is, to teach vs, firſt, to take heede that we beſtow not Gods bleſsings giuen vs (to further vs in his ſeruice) to make vs the vnfitter to beare his roddes. Secondly, neuer to promiſe our ſelues freedome from puniſhment, what priuiledges ſoeuer we can alleage, eſpecially

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if we walke not moſt vprightly, and beſtow not his bleſsings moſt faithfully.

Doctrine. (*daughter of Iudah*) except the children forſake their ſinnes, they ſhall not bee ſpared for the godlineſſe of their parents. The reaſon is, becauſe, firſt, God dealeth with euery one according to that which is in himſelfe: Secondly, the promiſe (*I will be thy God, and the God of thy ſeede*) is onely profitable to ſuch children, as walke in the faithfull ſteps of their godly parents. The vſe is, firſt, to reproue them that reſt vpon their forefathers faithfulneſſe, they themſelues being vnfaithfull: ſecondly, to teach vs to ſeeke that in our ſelues and not in others, which may be an argument to proue vs in the fauour of the Lord. 6

(*For theſe things I weepe*) *i.* I mourne and lament, becauſe, of theſe my grieuous ſinnes that I haue brought vpon me, ſo many, and ſo heauie puniſhments (*from mine eye* (euen) *from mine eye, deſcendeth water*) *i.* the teares doe come out of mine eyes, in ſuch aboundance, as they flow downe my cheekes (*becauſe the comforter that ſhould refreſh my ſoule is farre from me*) *i.* I am depriued not onely for the helpe of friends that ſhould relieue my miſery, but euen the Lord hath withdrawne the brightnes of his countenance from me (*my children are deſolate*) *i.* all my people are in a forlorne caſe, (*becauſe the enemie preuailed*) *i.* becauſe all things are at the diſpoſition of thoſe that hate me. Verſe. 16.

Doctrine. (*for theſe things*) note (beſides the ſame with *verſe.* 2. *Doctr.* 1.) this doctrine. It is not onely lawfull, but alſo neceſſarie for the godly to be ſo greatly grieued when God puniſheth them for their ſinnes, as may draw them into extreame weeping. The reaſon is, becauſe, firſt, Gods heauie hand is as the roaring of a lyon, whereat all the beaſts of the forreſt do tremble, *Amos* 3. 8. & 2. Sinne againſt God, and the puniſhment thereof, ought to grieue vs aboue all things that can befall vs in this world. The vſe is, firſt, to reproue them that thinke it a fault to be paſsionate in ſuch caſes: Secondly, to teach vs to labour our hard harts, that wee may bee moſt liuely affected with ſorrow, and mourne in exceeding 1

ding maner, when the Lord doth lay his grieuous crosses vpon vs.

2 *Doctrine.* [*mine eye descendeth*] no aduersitie hath warrant to grieue vs so much, as the punishment of God vpon vs for our sinnes, *Luk.* 23.28. &c. The reason is, because, first, they declare vnto vs that God is displeased, whose anger, who can endure? Secondly, nothing must me more odious vnto vs, then sinne, which (we hauing committed) must cause vs to lament exceedingly. The vse is, first, to reproue them, as being farre out of frame, that can easily weepe at the losse of goods, friends, children, &c. being taken from them by the ordinory hand of God; but can hardly bee moued with those spirituall losses, that doe more nearely concerne the saluation or damnation of the soule and body eternally: secondly, to teach vs aboue all things, to be humbled with the consideration of our sinnes, and Gods displeasure for them, and not so much for the losse whatsoeuer it be.

3 *Doctrine.* [*descendeth water*] they were naturally a harde harted people, as the Scripture testifieth often; yet are they now constrained to weepe, whereby we learne this doctrine: There is none so stout, or hard-hearted, but afflictions will bring him down. The reason is, because, first, God is stronger then any, and will preuaile in all that which he purposeth: secondly, God will constraine man at one time or other, to giue glorie vnto him, by acknowledging his power. The vse is, to teach vs, that we neuer set our selues against Gods hand in punishing vs, but willingly submit our selues vnto him in all things.

4 *Doctrine.* [*comfort*] It is a grieuous plague to be depriued of comforters in afflictions, the contrary whereof is an exceeding blessing: for the reasons and vse hereof, see *verse* 2. *Doctrine* 3.

5 *Doctrine.* [*should refresh*] It is the dutie of euery one, to comfort and relieue others that be in distresse. The reason is, because, first, God hath so commaunded, *Galat.* 6.2. *&c.* Secondly, wee are members one of an other, 1. *Cor.* 12.27. *&c.* Thirdly, we may haue the like need our selues an other time.

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The vse is, first, to reproue them, as being no feeling members, that regard no further then their owne good, not caring to relieue those that neede, with such blessing as they haue: secondly, to teach vs to labour more and more with our selues, that we may be affected with the condition of others, mourning with them that are afflicted, and helping them to the vttermost of our power.

Doctrine. *(my children)* the church, as also the common wealth is to declare her selfe a kind mother to euery one that is trained vp therein; and to haue compassion of their miseries, helping them to the vttermost. This dutie is especially to be performed by the Ministers in the one, & the Magistrates in the other. The reason is, because, first, they are especially honoured by the whole body, that euery member might receiue especiall good by them: secondly, they are, or should be of greatest knowledge and conscience, and therefore should declare the same by the most excellent fruites, whereof this is not the least. The vse is, first, to declare vnto vs in what miserable case that Church or common wealth is, whose Ministers or Magistrates be persecutors and tormentors of the best members thereof: secondly, to teach vs to praise God when our gouernours are good, and to pray for their preseruation and continuance, or if they be euil, to pray for their amendment, and in the meane while mourne for the miseries that are vpon vs by their vngodly demeanors. 6

Doctrine. *(are desolate because the enemie &c.)* It is the propertie of carnal friends, to be friendly only whilest prosperitie is vpon vs; but if our aduersaries preuaile against vs, and bring vs to aduersitie, they are gone. The reason and vse hereof, is the same with that in *verse.* 8. *Doct.* 6. 7

(Sion stretcheth out her hands, and there is none to comfort her) *i.* Ierusalem earnestly desireth and laboureth for help, but none yeeldeth her any reliefe *(the Lord hath commanded the enemies of Iacob round about him)* *i.* God hath giuen power vnto them that hate the Israelites, to compasse them in on euery side *(Ierusalem is as a menstruous woman in the middest of them)* *i.* she is reiected of all her aduersaries, and esteemed Verse 17.

moſt vile and filthie, not worthie to bee approched vnto by anie.

1 *Doctrine.* (*ſtretcheth*) It is a neceſſarie duety in Gods people, to ſeeke out all good meanes of their releaſe from troubles. The reaſon is, becauſe, firſt, they knowe that God ordinarily worketh euerie thing by meanes: ſecondly, they know not by what meanes, nor when God will deliuer them, therefore muſt they vſe all, and continue therein, committing the ſucceſſe vnto the Lord. The vſe is, firſt, to reproue them that are ſlothfull in vſing the meanes, wickedly ſaying, God will bring to paſſe his owne purpoſe and no more, though wee doe nothing: ſecondly, to teach vs alwayes to put all good meanes in practize, and yet neuer to reſt vppon them, but to depende vpon the Lord alone, in whoſe handes the iſſues of all things are.

2 *Doctrine,* [*there is none*] God often fruſtrateth the lawfull endeuours of his Children of that good iſſue which is expected, and yet liketh well that they ſhould vſe meanes to bring the ſame to paſſe: examples heereof is, Abrahams praying for Sodom, Gen. 18. The reaſon is, becauſe, he would haue vs followe the meanes that bee before our eyes, and yet is not himſelfe tyed therevnto, but proſpereth them as hee will, and when hee will. The vſe is, to teach vs, firſt, not to diſpaire, though the meanes that we haue vſed preuaile not: ſecondly, to continue ſtill in vſing good meanes, though they haue not that ſucceſſe which wee looke for, ſeeing we know not when God hath appointed to bleſſe our meanes.

3 *Doctrine.* [*commanded*] the wicked haue no power againſt Gods people, but that which is giuen them from the Lorde, Iohn, 9. 1. The reaſons and vſe hereof are ſet downe, *verſe* 5. *Doct.* 5. and *verſ.* 13. *Doct.* 1.

4 *Doctrine,* (*as a menſtruous*) Gods people are more grieuouſlie afflicted, and reproached in the world, then any elſe, and the godlyeſt the moſt of all. The reaſon is, becauſe that Sathan and the wicked, haue greateſt malice againſt them. The vſe is, to teach vs, not to promiſe our ſelues the applauſe of men in this life; but to knowe that to bee euill intreated

and

and esteemed most vile, is our share, if wee will liue godly in Christ Iesus.

[*The Lord is righteous*] *i.* in all these things, GOD hath dealt most iustly with mee, (*for I haue rebelled against his commandements,*) *i.* I haue most haynouslie sinned, and wilfullie transgressed the wordes that came out of the Lordes owne mouth, by the ministerie of his Prophets, (*heare, I pray you all people, and beholde my sorrow*) *i.* I desire that all men woulde marke Gods fearfull iudgement vpon mee, *Obiections:* how agreeth this with that? 2. Sam. 1.20. *Tell it not in Gathe. Answere.* The meaning of *Danids speeche there is*, that it should not be reported as the hand of the Philistins, but of GOD. (*my virgins and my young men*) *i.* the most tender of all my people, and hope of the age that is to come, (*are gone into captiuitie*) *i.* are carryed out of this land, the signe of his fauour and of heauen it selfe. Verse. 18.

Doctrine. [*is righteous,*] Gods people doe acknowledge his iustice in all his works, yea euen in his punishments layde vpon them. Examples hereof are, *Iob, Dauid, Daniell, &c.* The reason is; because, first, his word and spirit hath reformed their iudgements, teaching them howe to thinke of his holie maiestie in all things. Secondly, the conscience of their owne sinnes, causeth them to iustifie the Lorde, and to accuse themselues. The vse is, first, to reproue in our selues, or others, all repyning against God, and accusing of him, as things farre differing from the disposition of the godly, rightly reformed. Secondly, to teache vs to growe in the feare and worship of GOD, praying alwayes for his grace to assist vs, who is so righteous in all his workes. Thirdly, to teach vs patience to beare, and contentednes to vndergoe, what condition soeuer the Lord, that is so righteous, doth lay vpon vs. 1

Doctrine. [*for I, &c.*] it is the duety of Gods children to seeke the cause of all their euills in themselues. The reason is, because, first, GOD is righeous, and layeth nothing vpon them but that which they iustly deserue. Secondly, they know their owne manifolde sinnes, and their exceeding weakenesse in well-doing, which they cannot so see in anie others. This 2

doctrine is hardly learned, becauſe of our naturall blind ſelfe-loue, and proneneſſe to accuſe others. The vſe is, firſt, to iuſtifie God when he is iudged. Secondly, to teach vs, to be truely humbled vnder the Lords hand, when he layeth his roddes vpon vs. Thirdly, to giue vs direction how to ſeeke the right way of releaſe from thoſe croſſes that are vpon vs.

3 *Doctrine.* [*rebelled*] though God puniſh vs often for other cauſes, yet the matter that hee worketh vpon, is our ſinnes. The reaſon is, becauſe the righteous GOD cannot puniſh without deſert. The vſe is, to teach vs to labour to finde out and forſake our ſinnes ſo often as we are puniſhed.

4 *Doctrine.* [*rebellion*] being an high degree of tranſgreſsion, teacheth vs this doctrine. We muſt not leſſen our ſinnes, but account them moſt haynous in our owne eyes. The reaſon is, becauſe, firſt, they are ſo in the ſight of God. Secondly, they keepe ſo many good things from vs, and bring ſo many miſeries vpon vs. Thirdly, it is a ſpecial note of a reformed heart; and the leſſening or hiding of our ſinnes, is a mark of the contrarie. The vſe is, firſt, to teach vs thereby the better to be prepared vnto true repentance: ſecondly, to comfort vs with aſſurance that we are out of loue with our ſinnes.

Doctrine. [*his commaundement*] [*heb. his mouth*] it is our
5 dutie (eſpecially in religion) neither to goe further, nor to come ſhorter, then Gods reuealed will; but attend vnto it, as the ſeruants eye doth vnto his maiſters hand: *Pſalm.* 123. 2. The reaſon is, becauſe, firſt, we are ſo commaunded, *Deut.* 4. 2. & 12. 32. *Prouerbes*, 30. 6. *Reuel.* 22. 18. *&c.* Secondly, we can doe nothing well, but by the direction thereof, ſeeing we are naturally blind in iudgement, and corrupt in affection. The vſe is, firſt, to reproue them that thinke it vnperfect, and therefore adde traditions vnto it, as the Papiſts. Secondly, to teach vs, that the written word of God is the perfect rule of all righteouſneſſe. Thirdly, we muſt carefully learne to know this rule, or elſe how can we be directed by it?

6 *Doctrine.* [*rebelled*] it is rebellion againſt the Lorde himſelfe, to be diſobedient vnto the voice of his Miniſters, teaching his truth. *Luk.* 10. 16. The reaſon is, becauſe, firſt, they

ſpeake

ſpeake nothing in their owne names, but from the Lord. Secondly, the diſobedience is not to the Miniſter, but to that he vttereth, which is the Lords. The vſe is, firſt, to reproue their errour, that thinke they may hate the inſtructions of the Miniſter, and yet loue God. Secondly, to teach all Miniſters to take heed what they teach in the name of the Lord, leaſt they prophane his bleſſed maieſtie, abuſe his holy ordinance of the miniſtrie, and ſeduce his people.

Doctrine. [*his commaundement*] now their acknowledging 7
that to be Gods mouth, which in their proſperitie they contemned, to teach vs this doctrine. We are conſtrained in our aduerſitie to acknowledge Gods hand in thoſe things, which in our proſperitie we neglected. The reaſon, becauſe, firſt, aduerſitie reformeth the iudgement, and cauſeth a more ſerious conſideration of matters then before. Secondly, GOD will haue his iudgements iuſtified by thoſe whom he puniſheth: this is verified euen in the wicked, as in *Phæraoh, Exod.* 9. 27. *Nabuchadnezzar, Dan.* 4. 31. *Achab,* 1. *King.* 21. 27. *&c.* The vſe is, to teach vs, to acknowledge the voice and hand of God in all things, when the firſt occaſion is offered vs: ſo ſhall wee haue profit and comfort by it, elſe ſhall wee be conſtrained to acknowledge it in the end, to the doubling of our ſorrow.

Doctrine. [*heare, &c. all people*] when Gods people are pu- 8
niſhed, they are not aſhamed, but willing to tell all men of it, and to declare their ſinnes to be the cauſe of it. The reaſon is, becauſe, firſt, aboue all things they deſire to haue the Lorde iuſtified in all mens iudgements. Secondly, they deſire, that their owne example might teach others to ſerue God better. The vſe is, firſt, to proue them, as being farre from a godly diſpoſition, who either accuſe God when they are puniſhed, or labour to hide from the eyes of all men, the affliction that is vpon them: ſecondly, to teach vs, that it is a right ſigne of vnfained repentance, to be free in confeſſing our ſinnes, & Gods iuſt hand on vs for them, and that without ſhame or bluſhing, ſauing for the ſinnes onely.

Doctrine. [*all people*] the manifeſting of our puniſhments 9
vnto the world as from Gods hand becauſe of our ſinnes, can neither

neither dishonour the Lord, nor harden others in their wickednes, but is a iust occasion of the contrarie. The reason is, because, first, it is matter of great honour to God, to let no sinnes escape without punishment, when hee offendeth: secondly, it giueth others iust cause to thinke, that except they repent, they shall all likewise be punished. The vse is, first, to reproue them that would not haue it knowne to the world how seuerely the Lorde afflicteth his seruants in this life: secondly, to teach vs to desire to let others know how little the Lorde liketh of sinne, seeing hee punisheth it in his deareſt children.

10 *Doctrine.* [*my virgins, &c.*] in that they were in such wofull condition euery way, we learne this doctrine: It may fall out to be the lot of the Church of God, to be depriued for a time of all worldly comfort, and the ministerie of the word and sacraments also. The reason is, because it was the condition of this people, who yet were the onely true visible Church that was then vnder the sunne. The vse is, first, to reproue the vanitie of the Papists, who esteeme the Church to be alwaies a famous visible Monarchie, & of worldlings, who thinke it should be free from all molestations and troubles: Secondly, to teach vs not to be dismaied nor to forsake the trueth, notwithstanding the innumerable troubles that doe befall the Church that professeth the same.

Verse 10 [*I called for my louers*] *i.* I desired to be relieued by those that loued me dearely [*but they deceiued me*] *i.* mine expectation was vtterly frustrated in them [*my priests and mine Elders*] *i.* the gouernours of the Church and of the commonwealth [*perished*] *i.* were so farre from helping me, that they were in miserie themselues [*in the Cittie*] *i.* they dyed within the walles of the Citie, without the sworde of the enemies, [*while they sought their meate*] *i.* euen in their carefull trauaile to find out some food [*to refresh their soules*] *i.* to cheare their liues, and strengthen their hearts withall.

1 *Doctrine.* [*I called vnto, &c.*] It is an encrease of sorrow, to be disappointed of their helpe, by whome wee looked to be deliuered out of our troubles. The reason is, because the hope

of

of helpe by thoſe meanes, doth often promiſe ſpeedie deliuerance, and in the meane while adminiſtreth patience; which being fruſtrated, the heart is ſodainely fraught with many griefes that it looked not for. The vſe is, firſt, to reproue them as guilty of a great ſinne, who giue the diſtreſſed any hope of ſuccour, and yet diſappoynt them when they might haue helped them. Secondly, to teach vs, eſpecially to reſt vpon God in our troubles, and not to relie vppon the outward meanes, leaſt they deceiue vs, and ſo our ſorrow be increaſed thereby.

Doctrine. [*louers deceiued*] God often maketh our friends 2
that loue vs vnfriendly, vtterly vnable to doe vs any good in our diſtreſſe. The reaſon is, to ſhew vs, that it is a vaine thing to truſt in man. The vſe is, to teach vs, to put our whole affiance in the Lord alone.

Doctrine. [*my Prieſts and mine Elders periſhed*] the miſerie 3
of that people muſt needes be great, whoſe rulers can neither helpe themſelues nor others. The reaſon is, becauſe, the gouernours are the ſtaffe of the peoples ſtrength, which being broken, there is no helpe left. The vſe is, firſt, to ſhew vs in what excellent ſteed our rulers doe ſtand vs, and therefore to teach vs to obey them, honour them, and pray for them: ſecondly, to teache vs not to diſpayre, though they be made vtterly vnable to helpe vs, ſeeing it was ſo with this people, and yet God found out a meanes to deliuer them.

Doctrine [*periſhed*] Gods plagues doe often ouertake the 4
great ones, aſwell as others. The reaſon is, becauſe, firſt, they vſually ſinne as greatly as others, if not aboue the meaſure of others: ſecondly, be they neuer ſo great amongſt men, yet are they nothing when God taketh them in hand. The vſe is, to teach vs, not to ſinne by vertue of any priuiledge that we haue in this life, ſeeing it cannot free vs from thoſe puniſhments which our ſinnes doe deſerue.

Doctrine. [*while they ſought*] Gods people may come to 5
the extreameſt beggery that can be in this life (though it falleth out very ſeldome.) The reaſon is, becauſe, firſt, outward things are no part of their felicitie, which is purchaſed for

them by Christ Iesus: secondly, God will now and then, shew himselfe the preseruer of his people, when all meanes do faile. The vse is, to teach vs, not to rest vpon any thing in this life, for that were to build vpon the sand which will fayle in the tempest. *Matth.* 26. 27.

Verse 20. (*Behold O Lord, for trouble is vpon me*) *i.* O Lord regarde me with thy mercies, for I am in great straightnesse, and extremities doe presse me, and oppresse me, (*my bowels are bemudded*) *i.* all my intrails are disordered and mingled together as the troubled water is with the mudde (for the hebrew worde is borrowed from the waters that are in such a case after or in a tempest) (*mine heart turneth it selfe within me*) *i.* for very griefe and anguish, my heart doth (as it were) remoue and rowle within me (*because I haue greatly rebelled*) *i.* the cause of all this misery is, my grieuous transgressions against the Lord my God [*the sword spoyleth abroad*] *i.* wheresoeuer my people are employed in warres for my defence, there the enemies sword doth kill and destroy them [*as death at home*] *i.* The famine is so great at home, that nothing but death appeareth in euery streete and house, where our profit and our pleasure hath bene vnto vs in great measure.

1 *Doctrine.* [*behold O Lord*] in that they prayed, *verse.* 9. and *vers* 11. and in this place, and often after, we learne this doctrine. We must not giue ouer, but continue in prayer, though we be not heard in that we intreate for. The reason is, God hath commanded to pray without ceasing, and set no time when we should be heard. The vse is, to teach vs, that God by deferring to heare vs, first trieth our faith and patience: secondly, sheweth his exceeding anger against our sinnes: thirdly, giueth vs occasion to increase in repentance and feruencie of praier: Examples hereof are the Israelites in Egypt, and in the Captiuitie. *Iob, Dauid, &c.*

2 *Doctrine.* [*behold, &c.*] God seeth all things: but their example in laying open their miseries before the Lord, teacheth this doctrine. We must with lamentation, lay open our miseries before the Lord, if wee looke to bee relieued. The reason is, because, first, mercie is denyed to them that hide their

their ſinnes, *Prouerbs*, 28. 13. ſecondly, forgiuenes is granted vpon a free confeſſion, *Pſal.* 32. 5. The vſe is, firſt, to reproue them, as hauing no ſparke of right repentance, that coldly, or not at all, doe acknowledge their particular ſinnes vnto the Lord: ſecondly, to teach vs to ranſack our owne waies, that in the daies of our repentance we may be able throughly to lay open our tranſgreſsions vnto the Lord.

Doctrine. [*for trouble is vpon me*] when they pray moſt earneſtly, when we feele moſt ſenſibly the burthen of that wee would be rid of, and the want of that we would haue. The reaſon is, becauſe, firſt, elſe we are continually ſecure: ſecondly, we earneſtly deſire the contentment of our owne hearts: which cannot bee whileſt wee haue that we would not, and want that we would haue. The vſe, is to teach vs, firſt, the neceſsitie of affliction, ſeeing it is euident we are then (only) touched effectually: ſecondly, to ſtriue that we be not cold, but more and more affected with the ſenſe of our ſinnes, to loath them, and with a longing after righteouſneſſe, to walk therein. 3

Doctrine. [*be mudded: heart turned*] There is no reſt nor quietneſſe within vs, when God preſſeth vs with the weight of our owne ſinnes. The reaſon is, becauſe, firſt, they are ſo many and ſo grieuous. Secondly, he can, and doth vrge them more forcibly, then that we can ſuſtaine his heauie hand. The vſe is, to teach vs, firſt, to pittie thoſe that are afflicted in conſcience for ſinne, aboue all others that are any waies diſtreſſed. Secondly, to eſteeme of, and bee thankefull for the peace of conſcience, as the greateſt treaſure that we can enioy in this life. Thirdly, to auoyd ſinnes alwaies, as that which will procure vs the greateſt hurt, both in this life, and in the life to come. 4

Doctrine. [*greatly rebelled*] The godly doe alwaies in the due conſideration of their ſinnes, aggrauate them againſt themſelues in greateſt meaſure. The reaſon is, becauſe, firſt, they ſee beſt into their owne offences. Secondly, they meaſure them by the heauie anger of God deſerued by the ſame, as did the Publican, *Luk.* 18. 13. The vſe is, to teach vs, firſt, to 5

trie our selues, how we stand affected this way, seeing it is a speciall note of true repentance, and the contrarietie of impenitencie. Secondly, to labour more and more to aggrauate our sinnes in our owne eyes, that we may be humbled the more effectually thereby.

6 *Doctrine.* [*sword, death, &c.*] The things that are ordained for our greatest good in this life, doe turne to our greatest harme, when our sinnes prouoke Gods anger to breake forth against vs. The reason is, because, first, all creatures are at his commandement to execute his will. Secondly, they are no further vnto vs as blessings, then so farre as he giueth them in his loue and fauour. The vse is, to teach vs, first, in the rebellion of any of Gods creatures against vs, to acknowledge our sinnes against God to be the cause. Secondly, to labour first of all to be reconciled to GOD in Christ Iesus, and to walke in obedience vnto his lawes: so shall all his creatures serue to our good, else doe they encrease our condemnation.

Verse. 21. [*They haue heard*] *i.* it hath come to the eares and knowledge of the enemies [*that I doe mourne*] *i.* that I am in great heauinesse and lamentation [*and there is none to comfort me*] *i.* neither one nor other shewed any pittie vpon mee [*all mine enemies haue heard of my trouble*] *i.* the knowledge of my miserie is come to the eares of mine enemies of all estates and conditions [*and are glad that thou hadst done it*] *i.* they reioyce that thou hast laide so heauie things vpon mee (*thou hast brought the day that thou hast pronounced*) *i.* the destruction which thou hast propheſied by the mouth of the Prophets against the Nations will as surely come vpon them, as if it were already come to passe: for the Hebrew verbe, being in the time past, is meant of that which is to come, according to the manner of the speeches of the Prophets, for the more assurance of the accomplishment thereof (*and they shall bee like vnto mee*) *i.* their miserie in this world shall be as grieuous to see too, as mine is now: for otherwise their estate shall bee most contrarie, when all teares are wiped from the eyes of the godly, and all calamities powred vpon the heads of the wicked.

Doctrine. See verse. 2. doct. 3. and verse. 8. doct. 7. 1

Doctrine. (*none to comfort mee, &c.*) it is the duetie of all 2
men to comfort the afflicted, & not to adde to their miseries, *Math.* 25. 40. *Iames.* 1. 27. 1. *Cor.* 12. 26. *Heb.* 13. 3. The reason is, because, first, we owe this dutie (among others) one to another. Secondly, no miserie can befall an other, but when God will, it may light vpon our selues, seeing wee daylie deserue the same. The vse is, first, to reproue them that doe not take any mans miserie to heart but their owne. Secondly, to teach vs, to labour our hearts to be like affected with others 3
euen to mourne with them that weepe, &c. seeing it is a signe of a liuely member: as the want thereof argueth, either that we are cut off, or were neuer ingrafted into that bodie whereof Christ Iesus is the head.

Doctrine. [*are glad*] it is the propertie of the wicked to re- 3
ioyce at the miseries of the godlie, with whome they should mourne. *Psal.* 9. 12. and 137. 3. *Iudges.* 16. 25. The reason is, because, first, they are affected as their father the Diuell, who reioyceth in nothing but the calamitie of mankinde: Secondly, their hatred that they beare to the righteous, maketh them be glad when any euill lighteth on them. The vse is, to teach vs, first, to be farre from that wicked disposition, but rather to mourne when our enemies are in distresse. *Psalme.* 35. 13. 14. *&c.* Secondly, not to be dismaied, though the world triumph ouer vs in our miseries, seeing it hath beene the condition of Gods people in all ages.

Doctrine. (*thou hast done it*) in that they could not in pros- 4
peritie right lie vnderstand the wordes of God which concerned themselues; but now can both applie it right lie to themselues, and others also; wee learne this doctrine. Wee are the fittest schollers to learne Gods worde, and make right vse of it, when afflictions are vppon vs. The reason is, because, first, in prosperitie wee forget God and our selues also. Secondly, we are in our corrupt nature, as naughty children, that will not learne except they be well whipt. Thirdly, in afflictions we can more easilie consider of our estate, both present, past, and to come. The vse is, to teach vs, how necessarie

afflictions are, to frame vs to bee of a right disposition: secondly, to humble vs, seeing wee are of so vntoward a disposition: thirdly, to prouoke vs as at all times, so especiallie in afflictions, to pray that wee may be directed by Gods spirit to leade our liues according to his will, seeing wee are of nature so peruerse.

6 *Doctrine.* [*bring &c. that thou hast pronounced*] euerie Title of Gods word shall bee accomplished in due season. *Mat.* 5.18. The reason is, because, it came from him that is trueth it selfe, and cannot lye. The vse is, to teach vs, first, of what singular excellencie Gods word is, seeing there is no fault or vntrueth at all in it. Secondly, to renounce our owne reason, and to relie vpon the word, assuring our selues that it shalbe performed, though it be against the iudgment of flesh & bloud. Thirdly, to raise vs from all securitie of sinning, seeing all his iudgementes denounced against our offences shall (without our repentance) assuredly fall vpon vs.

7 *Doctrine.* (*shall be like*) though the troubles of the righteous be many; yet are not the elect to be discerned from the reprobate by affliction. The reason is, because, they are both partakers thereof in this life, and that often in most heauie maner. The vse is, to teach vs, not to measure the loue or displeasure of God vnto anie by their outward estate in this life, seeing no man can know his owne estate thereby. *Eccles.* 3.21.

8 *Doctrine.* [*thou wilt &c.*] it greatly easeth the godly in their afflictions, to consider that their foes shalbe destroyed. *Reuel.* 18.20. The reason is, because, that alwayes the ouerthrowe of the wicked, is the deliuerance of the godly. The vse is, to teach vs, with patience to beare the afflictions that are layde vpon vs by the hands of the vngodlie; seeing wee shall not bee alwayes vnder their hands, but they shall one day beare a farre more grieuous punishment.

9 *Doctrine.* [*they shall be, &c.*] the punishments that Gods people sustaine in this life, are sure tokens that the wicked shal be plagued, how sleuet they escape for a time. The reason is, because, God in iustice cannot spare the wicked, seeing his iudgements beginne at his owne house, 1. *Peter*, 4.17. *&c.*

Rom. 11. 21. The vse is, to teach vs, by our owne afflictions to gather assurance that God will one day more throughlie visit the sinnes of those that continue in their wickednesse.

Verse. 22.

(Let all their wickednesse come before thee) i. call thou to thy remembrance all their sinnes, that their iudgement may bee accordinglie *(doe vnto them as thou hast done vnto mee for all my transgressions.)* i. be thou (O Lord) a righteous iudge, and let not them escape vnpunished, seeing thou hast plagued mee for my sinnes, *(for my sighes are many, and my heart is heauie)* I am exceedingly affected with griefe, and wonderfullie cast downe, and humbled.

Doctrine: [*let all their &c.*] It is lawfull for the godlie to pray for the ouerthrowe of the wicked. *Psal.* 83. 9. *&c.* The reason is, because, by their destruction God is glorified, and the Church preserued. *Obiection:* wee are commanded to loue our enemies. *Answer:* it is true, when the enem e concerneth our selues in priuate; but when it is against the truth and professors thereof, the loue of Gods glorie, and his trueth, compelleth vs to pray for their ouerthrow. The vse is, to teach vs, that the glorie of God, and preseruation of his Church, ought to be dearer vnto vs, then our neareſt friends, *Mat.* 10. 37. yea then our owne liues. 1

Doctrine: [*for my sighes*] the sufficient humiliation and deepe mourning of Gods children, are forcible meanes to moouе the Lord to pittie them, and to relieue them, *Isay.* 66. 2. and 2. *Cor.* 7. 10. The reason is, first, because God is full of compassion, and is much moued with the miseries of his seruants. Secondly, hee smiteth vs, that wee may be humbled thereby: which beeing wrought in vs, hee will withdraw his hand. The vse is, to teach vs, first, to be humbled by our afflictions which we beare from time to time. Secondly, to alleadge it vnto the Lord as a reason to heare vs, which he will not reiect but much regard, if wee be humbled aright. 2

CHAP.

CHAP. 11.

Verse 1. HOw, &c.] *i.* in what wonderfull manner, and by what ſtrange meanes, [*hath the Lord darkened*] *i.* couered with blackneſſe of all calamities, [*the daughter of Sion*] *i.* his people, whom hee had eſtabliſhed as mount Sion [*in his wrath*] *i.* in his anger againſt them, for their ſinnes, (*and hath caſt downe from heauen*) *i.* ouerthrowne from the higheſt degree of excellencie (*vnto the earth*) *i.* to the baſeſt eſtate of miſerie, (*the beautie of Iſrael*) *i.* the glorious eſtate wherein hee had planted his people *Iſrael*, (*and remembred not*) *i.* had no regarde nor reſpect (*vnto his foote-ſtoole*) *i.* his temple and the exerciſes of religion therein: which his owne hand had appointed: the ſame phraſe is vſed to the ſame purpoſe, Pſalme, 99. 5. and Pſalme, 132, 7.

1 *Doctrine.* [*How*] it is our duties to ſtriue with our ſelues to be affected with the miſeries of God's people; for the reaſons and vſe heereof, ſee *Chap.* 1. *verſ.* 1. *doct.* 2.

2 *Doctrine.* (*how*) the queſtion ſheweth, that the chaſtiſements and corrections that God laieth vpon his Church, are moſt wonderfull, the cauſes whereof are paſt finding out of his wiſeſt children: this made the Prophet *Dauid* to iudge amiſſe heereof, *Pſalme*, 73. 13. 14. and *Habacuc* to reaſon with the Lord, *Chap.* 1. 13. The reaſon is, becauſe, firſt, the Lord will in his owne ſeruants, declare his anger againſt ſinne: ſecondly, hee ſeeth afflictions the beſt meanes to frame them to his obedience: thirdly, his wayes are beyond the reache of fleſh & bloud. The vſe is, firſt, to teach vs to learne by the conſideration

ſideration hereof (as *Dauid* did, *Pſal.* 73. 16. 17.) to reforme our iudgements, and not to iuſtifie and condemne any by that befalleth them in this life: Secondly, in greateſt plagues to acknowledge the righteouſnes of God, by reaſon of our ſinnes deſeruing the ſame: Thirdly, not to ſet our affections vppon this life, fraught with ſo many miſeries, but to long for a better, and to reioyce in afflictions which doe frame vs therevnto.

Doctrine. (*darkened the daughter of Sion, &c. and caſt* 3
downe, &c.) God ſpareth not to ſmite his deereſt children, when they ſinne againſt him: the whole ſtorie of *Iſrael* in generall, and *Dauid* in particular, giueth example hereof. The reaſon is, firſt, that the Lord might declare himſelfe an aduerſary to ſinne in all men without partialitie: Secondly, that he might reduce his ſeruants from running on headlong to hell with the wicked. The vſe is, to teach vs, firſt, to magnifie the righteouſneſſe of God, as in all workes generally, ſo in the afflictions of his Church particularly: ſecondly, not to perſwade our ſelues to looke for any earthly peace (ſeeing the promiſes of this life are conditionall) though we be the children of *Abraham* by faith, but to prepare our ſelues for continuall calamities one in the necke of another.

Doctrine. (*from heauen vnto the earth*) the higher that 4
God aduanceth any, the greater is their puniſhment in the day of their viſitation for their ſinnes, *Deut.* 28. throughout. The reaſon is, becauſe, firſt, to whom much is giuen of them, muſt much be required: ſecondly, according to the priuiledges abuſed, ſo is the ſinnes of thoſe that haue them, greater and moe in number. The vſe is, to teach vs, not to thinke our ſelues to haue any freedome to ſinne, becauſe we be greater then others, but that our puniſhments ſhal be the more intollerable, if our obedience anſwer not to our prerogatiues that we haue aboue others.

Doctrine. (*footeſtoole*) the moſt beautifull thing in this 5
worlde is baſe in reſpect of the Maieſtie and glorie of the Lord. The reaſon is, becauſe, he is infinitely glorious, and all things here are moſt ſubiect to corruption, and baſeneſſe.

The vse is, to teach vs, not to rest on any thing that here we can enioy; but to vse them (according to Gods commaundement) as meanes to encrease vs in the feare, and direct vs in the true worship of his glorious maiestie.

6 *Doctrine.* [*footestoole*] Gods anger against sinne, moueth him to destroy the things that he commaunded (for his owne seruice) when they are abused by men. The reason is, because, he cannot endure the dishonour of his name thereby. The vse is, to teach vs, first, that sinne especially of such as professe Gods name) is most odious and ougly in his sight: secondly, to take heede that wee vse the outward meanes of Gods seruice with all reuerence, and profit rightly by them to the increase of all godlinesse in vs, else shall they be taken from vs.

Verse 2. [*The Lord hath destroyed*] *i.* with his mighty hand from heauen he hath ouerthrowne [*and hath not spared*] *i.* shewed no fauour or mercy in it [*all the habitations of Iacob*] *i.* all those goodly dwellings that he had seated them in [*he hath throwne downe in his wrath*] *i.* in his anger for sinne hee hath laide euen with the ground [*all the strong holdes of the daughter of Iudah*] *i.* all those towers, bulwarkes and castles that the people of the Iewes had prepared for their defence [*hee hath cast them downe to the ground*] *i.* not shaken them a little and so left them standing, but vtterly defaced and wasted them [*he hath polluted the kingdome and the princes thereof*] *i.* he hath taken all priuiledges from them, and giuen the whole people of all degrees into the hands of the wicked Nations to be prophanely vsed at their pleasure.

1 *Doctrine.* [*the Lord hath, &c.*] It is in the hand of God that taketh away the flourishing estate of a kingdome, *Dan.* 4. 29. The reason is, because, the power to doe so great a thing is in his hands alone. The cause that moueth the Lord thereunto is, the sinne of the Princes and people thereof. Examples, *Egypt*, *Achabs* house, *Iehu* his race, whole *Israel* and *Iudah*; so it is in the flourishing of particular persons. The vse is, first, to declare vnto vs the omnipotent power of God, that we may tremble at it, so did *Daniel* teach *Nabuchadnezzar*, *Dan.* 4. 22. *&c.*

22. *&c.* Secondly, to teach vs the righteousnes of God, that dealeth not like a tyrant, but vprightly, that wee may honour him in all things; so did *Iob.* 1. 21. *&c.* Thirdly, to let vs see the odiousnes of sin, that causeth God to ouerturne the most glorious things in the world, and therefore that we must detest it, and warre against it, all the dayes of our life.

Doctrine. [*not spared*] as God is full of mercie in his long suffering, so is his anger vnappeaseable when it breaketh out against the sonnes of men for their sinnes, *Ierem.* 4. 4. Examples heereof, the olde worlde, *Sodome* and *Gomorrha*, *Israel*, and the seuen Churches mentioned in the Reuelation. The reason is, because, hee vseth not to execute his iudgements till no meanes of his mercie will preuaile. The vse is, to teache vs, that we despise not his iudgements, nor abuse his mercies, but tremble at the one, and bee drawne to well dooing by the other. 2

Doctrine. [*habitations*] God depriueth vs of a great blessing, when hee taketh from vs our dwelling places. The reason is, because, of the great commodities and contentment that come vnto vs thereby, when wee enioy them peaceablie; as euerie mans experience can teach him in particular. The vse is, to teach vs, first, to be humbled when God taketh such a blessing from vs: Secondly, whilest wee peaceably enioy the same, to vse it to the furtherance of Gods glorie, and to praise God daylie for the comfortable vse thereof. 3

Doctrine. [*not spared*] there is no assurance of worldly possessions and peace, but in the fauour of God. The reason is, because, first, he ruleth and disposeth all things at his pleasure: secondly, in his anger he vseth to ouerthrow these things. The vse is, first, to reproue the vaine and godlesse opinion of them that thinke the greatest worldly safety to be, in being furthest from zeale in religion. Secondly, to teach vs, first, to seeke the kingdome of God and his righteousnesse, so shall all other things goe well with vs, *Matth.* 6. 33. 4

Doctrine. [*strong holdes*] God ouerthroweth the greatest strength that man can erect, euen at his pleasure. The reason is, because, there is no strength but of him, and from him. The 5

vse is, to teach vs, neuer to trust in our owne valour, but so to vse all good meanes of our defence, as still we relye vpon the Lord for strength and successe thereby.

6 *Doctrine.* [*in his wrath*] it is a marke of Gods wrath, to bee depriued of strength, courage, or anie other necessarie gifte, when wee stand in need of them. The reason is, because, it is a signe that his hand is not with vs, to giue vs that blessing by them, which wee looked for, or heeretofore haue had in them. The vse is, to teache vs, in all thinges that wee take in hand to beg of God, both the thing it selfe, and also the meenes of accomplishing the same.

7 *Doctrine.* [*of the daughter of Iudah*] It is the sinne of the Church, that causeth the Lord to spoyle the same of any blessing that shee hath heeretofore enioyed. The reason is, because, in her obedience, hee hath promised to blesse her, *Deut.* 28. 2. and in her disobedience, to take his blessings from her, *Deut.* 28. 15. The vse is, to teache vs, when wee are depriued of anie blessing, not to fret against the wicked (Gods roddes) that are the instruments thereof: but to acknowledge our owne sinnes, that caused the Lorde to set them on worke to spoyle vs, and by repentance to seeke reconciliation with him, so shall wee enioy his blessings againe, or otherwise contentment.

8 *Doctrine.* (*strong holdes*) these beeing taken away in Gods anger, teacheth vs this doctrine. It is the good blessing of God, to haue a kingdome to haue strong holdes, munitions, &c. for a defence against their enemies. The reason is, because they be the meanes that vsually hee blesseth to procure outward safetie. The vse is, to teach vs, carefully to prepare them against the time of trouble, yet neuer to rest in them, but to depend vpon Gods blessing alone.

9 *Doctrine.* [*pulled*] the more that God honoureth vs with his blessings, the greater shall be our dishonour, if wee abuse them, when hee entreth into iudgement with vs for the same: for the reasons, and vse hereof, see *vers.* 1. *Doct.* 4.

Verse 3. [*Hee hath cut off in his fierce wrath*] hee hath vtterly taken away in his exceeding displeasure (*all the horne of Israel,*)

i. all the ſtrength and beautie of his people, [*hee hath drawne backe his right hand*] *i.* hee hath withdrawne his power and aſsiſtance [*from before the enemie*] *i.* from ſtanding by vs (as in former times) againſt our aduerſaries [*and he burneth in Iaacob like a flame of fire*] *i.* hee doth declare his diſpleaſure among his people, as clearely as a flame of fire that is eaſily diſcerned (*he deuoureth round about*) *i.* in all places and corners his conſuming hand appeareth.

Doctrine. [*horne*] Strength and honour are in the Lords diſpoſition, to be giuen, continued, or taken away at his pleaſure. The reaſon is, becauſe he is the author of all things. The vſe is, to teache vs, whileſt wee enioy any part thereof, to acknowledge it to come from him, to honour him therewithall, and to take patiently the remouing thereof from vs when it ſhall pleaſe him. 1

Doctrine. [*drawne backe*] when Gods fauour is towards vs, it is our ſhield againſt our enemies; but when he meaneth to puniſh vs, he leaueth vs vnto our ſelues: ſo dealt hee often with Iſrael. *Iudges.* 2. 14. The reaſon is, becauſe, none can hurt vs, whileſt hee that is the ſtrongeſt is on our ſides; but when hee is againſt vs, wee are of no ſtrength. The vſe is, to teach vs, aboue all things to pray continuallie, that aboue all other croſſes, hee would neuer take his louing countenance from vs. 2

Doctrine. [*flame of fire, &c. round about*] though Gods iuſtice be ſeuere againſt ſinne in all men, yet is it moſt manifeſt in his Church, hauing ſinned againſt him. The reaſon is, becauſe, firſt, all mens eyes are moſt vppon Gods Church. Secondly, God dooth declare himſelfe more in, and for his Church, then all the world beſides. 3

[*Hee hath bent his bowe like an enemie*] *i.* hee hath prepared his armour as enemies doe, that meane to deſtroy (*hee is appointed with his right hand as an enemie*) *i.* he is readie with his power and ſtrength, as one that profeſſeth enimitie (*and hath ſlaine all that was pleaſant to the eye,*) *i.* hee hath deſtroyed the young men, and all the flower of the people (*in the tabernacle of the daughter of Sion*) *i.* in the middeſt of his people (*hee* Verſe. 4.

hath powred out his wrath like fire]*i.* hee hath aboundantlie and moſt vehemently declared his heauie diſpleaſure.

1 *Doctrine.* [*hee hath &c.*] Where God is angrie, there is nothing to bee looked for but deſtruction, and ill ſucceſſe in all things. The reaſon is, becauſe, firſt, his power is no way to be matched. Secondly, his will is made hote by the ſinne of the parties that anger him. The vſe is, to teach vs, firſt, alwayes to walke in reuerent obedience vnto him, leaſt wee procure his diſpleaſure againſt vs. Secondly, when any part of his anger breaketh forth againſt vs, to ſeeke to appeaſe him by true repentance.

2 *Doctrine.* [*his bowe like*] God puniſheth ſinne in his children in this world as ſeuerely as if they were Reprobates: Examples heereof, *Iob*, *Dauid*, yea and whole *Iſrael*: The reaſon is, firſt, to declare, that he is not partiall, but hateth ſinne in thoſe whom hee moſt of all loueth. Secondly, that it may appeare what great wrath remaineth for the vngodly. 1. *Pet.* 4. 17. The vſe is, to teach vs, firſt, to admire and praiſe Gods righteouſneſſe. Secondlie, to accept willinglie his puniſhments layde vppon vs, knowing it to be the lot of Gods people at all times.

3 *Doctrine.* [*like an enemie*] yet not one indeede. Doctrine. Though God ſhew all outward ſignes of enmitie againſt his Church, yet is his loue euerlaſting therevnto. The reaſon is, becauſe hee is no changeling, but loueth vnto the ende, *Iohn* 13. 1. The vſe is, firſt, to declare vnto vs Gods exceeding loue to his Church. Secondly, to giue vs comfort in our diſtreſſes; which is attayned vnto by recounting Gods former fauours ſhewed vnto vs.

4 *Doctrine.* (*and ſhew*) Gods anger is neuer in vaine, but effecteth puniſhment vpon them with whome hee is angrie, The reaſon is, becauſe all things ſerue to accompliſh his will, and nothing can reſiſt it. The vſe is, to teach vs, to take heede that we doe not offend him, ſeeing wee cannot eſcape his puniſhing hand.

5 *Doctrine.* (*pleaſant*) God regardeth not the moſt pretious things that are amongſt the ſonnes of men, in reſpect of declaring

claring his iuſtice againſt ſinne. The reaſon is, becauſe all things ſerue to his glorie, and to the clearing of his equitie among his creatures. The vſe is, to teach vs, to regard well doing, and to ſhun the tranſgreſsion of his lawes aboue al earthly things.

(The Lord was as an enemie) i. in all reſpects hee declared himſelfe to deale extreamely as enemies doe *(he hath deuoured Iſrael) i.* he hath vtterly made hatocke of the Nation of his people *(he hath deuoured all his pallaces) i.* he hath throwne downe all thoſe goodly buildings and dwelling places that were throughout all Iudea *(he hath deſtroyed his ſtrong holds) i.* he hath raſed downe all thoſe bulwarkes and fortreſſes that he had builded for defence *(and hath increaſed in the daughter of Iudah ſorrow and heauineſſe) i.* he hath giuen his people iuſt cauſe to increaſe in all kinde of griefes, euen adding ſorrow vnto ſorrow: for both the Hebrew words come from one roote, and ſignifie one thing. Verſe 6.

Doctrine. This often repeating of one thing in diuers termes, teacheth vs this doctrine: It is a hard thing to perſwade Gods people rightly to iudge of, and be affected with the afflictons that are vpon them. The reaſon is, becauſe, firſt, the waies of God are high beyond the reach of the ſons of men. Secondly, we are naturally of a blind and dull diſpoſition, with much adoe brought vnto any good thing. The vſe is, to teach vs, to labour againſt our owne peruerſneſſe, vſing all the meanes that God hath appoynted to make vs rightly affected with his plauges vppon vs, or vpon others our brethren. 1

Doctrine. (deuoured Iſrael) God hath no neede of any people, but all haue neede of him. The reaſon is, becauſe, all are his, *Pſal.* 50. 12, and he is able of ſtones to raiſe vp children vnto *Abraham*, *Math.* 3. 9. The vſe is, to teach vs, neuer to flatter our ſelues as the Iewes did, with, *the Law ſhall not depart from the Prieſt*: for it is a vaine confidence, and can doe vs no good, but much harme. 2

Doctrine. (increaſed) God will increaſe his plagues vpon his children, where ſinne without repentance is increaſed. 3

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The reason is, because, he punisheth to the end to bring them to repentance, wherunto if more easie stripes bring them not, he will lay on his stripes the more heauilie. The vse is, to teach vs, never to thinke our selues safe from afflictions (when God beginneth to correct vs) vntill we be soundly conuerted from our sinfull waies.

4 *Doctrine.* (*sorrow*) God giueth many causes of sorrowe when he punisheth his people. The reason is, because, first, he giueth a token that he is displeased, which is cause of greatest griefe vnto Gods children. Secōdly, his punishments doe vsually crosse our affections in the things that they are most set vpon. The vse is, to teach vs, first, to labour with our selues, that we may be affected with the crosses that are vppon vs. Secondly, to seeke to him alone for succour in the time of our sorrow.

Verse 6. (*For he hath taken away the hedge thereof, as of a garden*) *i.* he hath layd it open vnto the spoyle, by remouing his protection from it, so as it cannot but be spoyled as a garden that that hath no hedge (*he hath destroyed the place of his assemblie*) *i.* he hath throwne downe those places, where his people were wont to meete for the exercises of religion, the Temple and the Synagogues (*The Lord vtterly forgetteth the feastes and Sabbaths in Sion*) *i.* he seemeth to thinke vpon no such thing, as to cause his people to celebrate the appoynted times dedicated to his seruice (*and hath despised in the indignation of his wrath*) *i.* in his heauie displeasure he hath declared himselfe not to regard (*the King and the Priest*) *i.* the gouernours of the Common wealth and teachers of the Church, which were not onely a signe of his fauour, but also the meanes of bodilie and spirituall comfort vnto all the people.

5 *Doctrine.* (*hedge thereof*) It is the Lord alone that giueth safetie vnto his church, or layeth his people open to spoylers, *Isay.* 5. 5, 6. *Psal.* 80. 12, 13. The reason is, because, all power is in his hands, to saue or destroy at his pleasure, *Dan.* 5. 18, 19. The vse is, to teach vs, to depend wholly vpon him, seeking alwaies when he shaketh his rod ouer vs, reconciliation with him, by true and vnfained repentance.

Doctrine.

Doctrine. [*place of his assemblies*] the Temple beeing the 2
most holie place in the world and yet destroyed, teacheth this Doctrine. No place on earth hath any holines in it, or promise of continuance, farther then it is holily vsed. The reason is, because God regardeth no place further then to serue to that holy vse, wherevnto he hath appointed it. The vse is, to teache vs, first, that the place maketh not men holie or prophane, but men the place: this confuteth *Iudaisme*, in tying holinesse to the temple, and poperie, thinking great holinesse to be in this and that place. Secondly, that when we come to the places of Gods worship, there is nothing that can profite vs without the right vse of them.

Doctrine [*place of, &c.*] God is angrie with his owne or- 3
dinances, and layeth a curse vpon them for the sinnes of those that abuse them, *Psalm.* 74. 5. 6. 7. and 78. 95. 60. 61. *Isay.* 1. 13. and 6. 10. The reason is, because God ordained these things to bring vs to holynesse, which if they doe not, they increase our wickednesse. 2. *Cor.* 2. 15. 16. The vse is, to teach vs, first, how monstrous sinne is, that peruerteth so holie things from their proper vse: Secondly, to be carefull aboue all things to vse the exercises of religion aright, and to take them in hand with trembling and feare.

Doctrine. [*destroyed the place, &c. feasts and Sabbaths.*] The 4
Church of God on earth, is not alwayes visible and apparant to the eyes of men, *Reuel.* 12. 14. The reason is, because the exercises of religion and places thereof (which are the visible notes of a Church) are often ouerthrowne, and the Church dispersed. The vse is, to teach vs, first, that the Papists erre in making perpetuall visibilitie a note of Gods true Church: secondly, not to renounce the truth, though the Chuch be ouerthrowne; for God will in his good time restore her againe, as euer hee hath done.

Doctrine. [*despised*] when God will afflict a people, hee 5
will spoyle them of the meanes of their peace and comfort, *Isay.* 3. 1. to the 5. The reason is, because, vsually wee rest too much in the outward meanes. The vse is, to teache vs, first, not to trust to any outward meanes but in God alone, who

 blest-

bleſſeth them to thoſe that vſe them aright: Secondlie, to be aſſured that when he depriueth vs of them, his decree is gone out againſt vs to puniſh vs: thirdly, to labour by repentance to preuent the plagues threatned to come vpon vs.

6 *Doctrine.* [*King*] It is a grieuous plague of God for a people to be ſpoyled of their rulers (eſpecially being good ones) *Iudges.* 2.7.11. and 19.1.2. and to enioy them is a great bleſſing, *Iſay.* 49.23. The reaſon is, becauſe, all deſolation commeth with the loſſe of them. *Iſay.* 5.3. The vſe is, to teach vs, firſt, to praiſe God for his bleſsings that wee haue enioyed that way. Secondly, to pray daylie for our Princes and rulers, that vnder them wee may leade a religious and peaceable life. 1. *Tim.* 2.2.

7 *Doctrine.* [*Prieſt*] it is the heavieſt iudgement that Gods Church can haue falling vpō her in this life, to be depriued of that holy miniſtery which ſhould build her in true religion, *Pſ.*74.9. *Mich.*2.6. The reaſon is, becauſe, the enioying thereof bringeth ſuch a comfort, as maketh all other afflictions eaſie to be borne, *Pſal.*84.10. The vſe is, to teach vs, firſt, when wee enioy it, to reioyce therein eſpecially, and praiſe God for it. Secondly, if we want it, to ſeeke it, where it is to be had. 2. *Chron.* 11.16. &c. Thirdly, where we haue it in corruption, to ſeeke the reformation thereof, euery man in his place, keeping within the boundes of his calling.

Verſe.7. [*The Lord hath forſaken his Altar*] hee hath reiected the place of their daylie ſacrifice [*hee hath abhorred his ſanctuarie*] *i.* hee cannot endure the place where heeretofore hee was eſpeciallie worſhipped [*hee hath giuen the walles and her palaces into the handes of the enemie*] *i.* hee hath giuen both the ſtrong and the delightfull places ouer to them that hate his people, [*they haue made a noyſe*] *i.* with great triumph they haue ſhowted and cryed (*in the houſe of God*) *i.* in the place that was conſecrated to Gods ſeruice, and appointed onely for Gods people to come into [*as in the day of ſolemnitie*] *i.* euen as in the ſolemne feaſtes, when the people ſounded out Gods praiſes.

1 *Doctrine.* [*the Lord hath*] This often repetition teacheth this

this Doctrine. It is the duety of Gods people to labour their affections, that they may be rightly touched with the losse of the outward exercises of religion. The reason is, because, first, naturally we are not moued with it, thinking it a small matter. Secondly, it should be our greatest desire to enioy the same, *Psal.* 27. 4. and 84. 10. and 132. 5. The vse is, to teach vs, first, the corruption of our nature that maketh so smal account of so incomparable a blessing. Secondly, to trie our selues what measure of religion we haue in vs, by the measure of desire we haue to enioy, and sorrow when we lose the exercises of religion.

Doctrine. [*abhorred his*] When GOD is angrie with his people, he will take from them the outward signes of his fauour. The reason is, because he would vse al meanes to humble them, and bring them to repentance. The vse is, to teach vs, to acknowledge his hand against vs for our sinnes, whensoeuer he taketh any of his blessings from vs, and to learne thereby more true and sound repentance. 2

Doctrine. [*he hath giuen*] When Gods people growe obstinate in their sinnes, he spoyleth them of all those things wherein they trust. The reason is, because he would take away all meanes of impenitencie. The vse is, to teach vs, the more blessings that God taketh from vs, to assure our selues, that we are the further from that we should be, and therefore to increase in true repentance. 3

Doctrine. [*sanctuary, &c. walles*] When the Church is spoyled, the Common-wealth cannot goe free. The reason is, because the members of the Church are alwayes part of the Common-wealth. Secondly, the Common-wealth hath no promise from God to bee well, but by the promise made to the Church. The vse is, to teach vs, so carefull as we are to haue the Common-wealth flourish, to be as diligent to seeke the prosperitie of the Church. 4

Doctrine. [*he hath giuen*] The wicked could neuer preuaile against the godly, but that God giueth them into their hands; for the reasons and vse hereof, see *chap.* 1. *verse* 5. *doctr.* 4. 5

Doctrine. (*make a noyse*) God giueth the wicked (for the sinnes of his people) occasion to blaspheme his name, and to deride his holy ordinances. The reason is, that he may thereby prouoke his seruants vnto a detestation of their owne sins which gaue occasion thereof. The vse is, to teach vs, to bee humbled and grieued, when we see or heare the rage of the wicked, not onely for that Gods name is dishonoured, and his lawes violated: but also for that our disobedience hath beene a cause of their sinnes.

Verse. 8. (*The Lord hath determined*) *i.* decreed and appointed (*to destroy the wall of the daughter of Sion*) *i.* to ouerthrow the defence of Ierusalem (*he stretched out a line*) *i.* laid out in particular the maner and certaintie of her ouerthrow: so 2. *King.* 21. 13. *Isay.* 24. 11. (*hee hath not withdrawne his hand from destroying*) *i.* he continueth vntill hee haue made a finall destruction (*he causeth the rampart and the wall to mourne*) *i.* giueth cause of mourning to the senceless creatures: a figuratiue speech (*they were destroyed together*) *i.* by a sodaine vehement destruction.

1 *Doctrine.* (*generally*) In that Ierusalem is destroyed as well as other places, we learne this doctrine: No priuiledge can free the impenitent sinners from the plagues that God meaneth to bring vppon them, though they perswade themselues otherwise, *Ierem.* 7. 4. The reason is, because hee is righteous, and iudgeth without respect of persons, *Rom.* 2. 9. 11. 12. The vse is, to teach vs, neuer to stand vpon our birth, friends, riches, multitude, strength, or any other priuiledge whatsoeuer, to excuse or defend vs in our sinnes withall; for none of them shall shielde vs against Gods mightie hand.

2 *Doctrine.* (*determined*) The ruines of kingdomes and strong cities come to passe onely by the immutable decree of God; and not by fortune, mans power, pollicie, or any other thing, *Dan.* 4. 22, 1. *Sam.* 15. 26, 28. The reason is, because, there is no power in any of his creatures, but so farre as he giueth it thereunto. The vse is, to teach vs, first, not to thinke our selues able to doe any thing, but to craue the

Lord

Lords assistance, whether wee be employed in the defence of our countrey, or in a lawfull quarell against any forren nation.

Doctrine. (His Line) the Lorde dooth both decree his iudgements, and also determine the measure of them, *Dan.* 4. 29. The reason is, because he dealeth iustly in all things. The vse is, to teach vs, patiently to endure those afflictions that God shall lay vppon vs at any time, being assured of this, that he in wisedome disposeth them, and will not suffer them to growe in greatnes or continuance beyond that which he seeth meete. 3

Doctrine. (wall to mourne) the dumbe and senceless creatures doe mourne according to their kinde, when we are punished in them for our sinnes, *Rom.* 8. 22. The reason is, because, they suffer things contrary to their kinde, by reason of our sinnes. The vse is, to teach vs, that if we mourne not when wee feele Gods hand vpon vs for our sinnes, wee are more blockish then the senceless creatures. 4

Doctrine. (rampart, &c.) the sinne of men bringeth strongest things to nothing, when God calleth them to an account. Example hereof, *Babel, Isay.* 13. 19. 20. The reason is, because nothing can withstand Gods iustice, which is set on worke by sinne, to destroy vs. The vse is, to teach vs, first, how horrible a thing sinne is, that bringeth such confusion into the world: Secondly, not to trust in any outward things, be they neuer so strong. 5

Doctrine. (together) Gods hand preuaileth as easily against the strongest and most, as the weakest and fewest. The reason is, because, all humaine strength is nothing to him. The vse is, to teach vs, to tremble at his mighty power, and to magnifie him in the consideration thereof. 6

(Her gates are sunke to the ground) those strong gates that should haue kept out the enemie, are fallen downe, or sunke into the bowels of the earth, and thereby free passage into the Cittie is giuen vnto the aduersaries *(he hath destroyed and broken her barres)* i. hee hath taken all strength from the gates, that should haue fortified them beeing shaken *(her* Verse. 9.

Kings and her Princes are among the gentiles)*i.* the chiefe of her people are constrained to liue among the heathen that are enemies to religion (*the lawes is no more*) they haue no ordinary exercises of religion among them (*neither do her Prophets receiue any vision from the Lord*) they haue no more extraordinary reuelations, to tell them the will of God.

1 *Doctrine.* (*gate barres*) when God punisheth his people, he will especially destroy those things wherein they put most confidence. The reason is, because, such confidencence doth vsually keepe vs from true humiliation and repentance. The vse is, to teach vs, to take heede of growing secure, by trusting too much vnto outward things: for if we do, God will vtterly depriue vs of them.

2 *Doctrine.* (*Kings*) when God meaneth thorowly to afflict a people, he will spoyle them of the meanes of their peace and comfort: for the reasons and vse hereof, see *verse* 6. *Doctrine* 5.

3 *Doctrine.* (*are among the gentiles*) when God by punishments sheweth his anger against a people, he especially plagueth their Princes and Rulers. The reason is, because, vsually their hands are deepest in the sin; either in not ruling them aright, or neglecting to see them wel instructed; or else in giuing them ill example. The vse is, to teach vs, that God is righteous in his iudgements, and spareth not any in respect of their persons.

4 *Doctrine.* (*among the Gentiles*) It is a grieuous punishment vnto the godly to liue with, or to serue them that are wicked, *Psal.* 120. 4. 5. The reason is, because they shall see and heare many things that be iust cause of griefe vnto them. Secondly, they may not freely speake to the praise of God without rebukes or skornes. The vse is, to teach vs, being free from this plague, to praise God for it, or being afflicted with it, to crie to God for the amendment of it.

5 *Doctrine.* (*Law no more*) It is a fearefull iudgement to haue the ministerie of the word that heretofore we enioyed, taken away from vs, *Psalm.* 74. 9. *Mark.* 6. 10. 11. The reason is, because it is the greatest meanes of comfort, and the want

of

of it, the readieſt way to the decay of all religion in vs. The vſe is, to teach vs, aboue all things in this life, to labour that we may haue the continuall benefit of it, whatſoeuer elſewee haue with it.

[*The Elders of the Daughter of Sion*] *i.* the wiſeſt and gra- Verſe. 10.
ueſt of the people [*ſit vpon the ground and keepe ſilence*] *i.* are throwne downe to growe in ſorrow thereby, and vtterly deſtitute of all counſell [*they haue caſt vp duſt vpon their heads*] *i.* they ſhewe the greateſt ſignes of amazedneſſe and ſorrowe that can be deuiſed [*they haue girded themſelues with ſack-cloth*] *i.* they ſhewe by their attyre how they are confounded and aſhamed (*the virgins of Ieruſalem*) *i.* the daintieſt and niceſt of all the the people, the maidens (*hang downe their heads to the ground*) *i.* they which vſually looke vp and doe make much of their beautie, doe nowe looke downe as though they were aſhamed of themſelues.

Doctrine. [*the Elders*] the wiſeſt of Gods ſeruants are at 1
their wittes ende, or fall into diſpaire if they bee deprived of their hope, in the promiſe of Gods aſsiſtance. *Pſalm.* 119.92. The reaſon is, becauſe, firſt, mans wiſdome is not able to ſupport vs in troubles: Secondly, if God bee not with vs in our diſtreſſes to comfort vs, he is againſt vs to puniſh vs, and then hee being the ſtrongeſt, muſt preuaile. The vſe is, to teach vs, firſt, what an exceeding bleſsing it is, to haue the Lords comfortable preſence with vs in our troubles: ſecondly, to ſhew vs our owne weakenes, if he leaue vs to our ſelues, that by the conſideration thereof, we may be humbled.

Doctrine. [*ſit on the ground*] bodilie exerciſes doe profit 2
to further lamentations in the day of heauineſſe, but are no part of Gods ſeruice in themſelues. The reaſon is, firſt, becauſe God is a ſpirit, and his worſhip muſt be ſpirituall, *Iohn.* 4.24. &c. Secondly, God by his ſpirit affirmeth ſuch things not to profit in that kinde. 1. *Tim.* 4.8. The vſe is, to teach vs, by all outward actions to be led on to ſpirituall worſhip, elſe we abuſe them.

Doctrine. [*keepe ſilence*] the extremitie of Gods iudge- 3
ments doe for the time ouerwhelme Gods deareſt children,

in

in the greateſt meaſure of griefe that can be in this life. *Pſal.* 6. 3, and 22. 1. The reaſon is, becauſe, firſt, they are vſed to feele great comfort. Secondly, they cannot beare the weight of Gods heauy hand, becauſe of their weakenes. The vſe is, to teach vs, firſt, not to condemne them that ſeeme to be in a deſperate caſe. Secondly, neuer to diſpaire, though we our ſelues fall into the heauieſt condition that may be.

4 *Doctrine.* [*Virgins*] The moſt daintie ones are made to ſtoope when Gods hand is heauie vppon them for their ſinnes. The reaſon is, becauſe their daintineſſe cannot ſhield them from the croſſe, but rather maketh them the more vnable to beare it, when it commeth. The vſe is, to teach vs, not to delight too much in the profites or pleaſures of this world when wee enioy them, ſeeing they cannot helpe vs in the day of trouble.

Verſe. 11. [*Mine eyes doe faile with teares*] *i.* I weepe in ſuch abundance, that mine eyes are conſumed therewith, (*my bowells are bemudded*) *i.* ſee *Chapt.* 1. *verſ.* 20. (*my liuer is powred vpon the earth*) *i.* mine inward parts are molten and fall from mee, (*for the deſtruction of the daughter of my people*) *i.* at the conſideration of thoſe miſeries, or breakings in pieces, (for ſo the Hebrew word ſignifieth) which the Church of God (my brethren) doe ſuffer, (*becauſe the infants and the ſucklings*) *i.* all degrees euen to the tender babes (*are ouerwhelmed in the ſtreetes*) *i.* are couered with calamities in the ſight of all men.

1 *Doctrine.* [*Mine eyes*] The true Miniſters of God doe take the miſeries of the Church to heart, in the greateſt meaſure: Examples heereof are, *Moſes*, the Prophets, *Chriſt*, and his Apoſtles. The reaſon is, becauſe, firſt, God hath giuen them charge ouer them, and made them ſhepheards to feede them. Secondly, they know, or ſhould know, beſt Gods anger for ſinne, and the tranſgreſsions of the Church. Thirdly, they muſt giue account for them that are committed to their charge. Fourthly, they know how deere the Church is vnto God. The vſe is, to teach vs, firſt, that good Miniſters are an exceeding bleſsing vnto the Church, and ill ones the greateſt

curſe

curse that can be. Secondly, the Ministers should haue great knowledge in the Scriptures. Thirdly, they should be most godly and religious aboue all others. Fourthly, the miserie of our age is great, which hath so many in the places of Ministers, that either know not their dutie to their flockes, or regard nothing but the fleese to feede their owne bellies.

Doctrine. [*faile with teares*] in the Propheſie. 9. 1. hee 2
was amazed to foresee this, but could not weepe, because the plague was not then come: which teacheth vs this doctrine: The iudgements of God doe neuer thoroughly affect vs, till we feele them. The reason is, because, till it come, we hope it may be altogether kept away. The vse is, to teach vs, first, how hard our hearts be, that wee may labour the more with them. Secondly, that sharp afflictions are necessarie for vs, to make vs the more pliable to Gods will.

Doctrine. [*faile*] with continuall lamentation, because 3
the plague was continuall, teaching vs this Doctrine. Our sorrowe, humiliation, earnest prayer, and all other meanes of extraordinarie calling vpon God, must increase in vs, so long as Gods heauie hand is vpon vs. The reason is, because God doth it, first, to humble vs thoroughlie. Secondlie, to trie our patience and hope in him. The vse is, first, to reproue them that thinke once, or a little calling vpon God sufficient. Secondly, to teach vs, not to be wearie of such exercises (which fault by Sathans subtiltie and our owne corruption doth easilie creepe in vpon vs in such cases) but to continue calling vpon him, howsoeuer it goe with vs, *Iob.* 13. 15. *Luke.* 18. 1. *&c.*

Doctrine. [*bowells bemudded*] hartie sorrowe for spirituall 4
miseries distempereth the whole bodie: so was it with *Dauid*, *Iob*, and *Christ* himselfe. The reason is, because the bodie is (or should be) seruant to the soule. The vse is, to teach vs, that in our sorrowes in afflictions for sinne, wee are farre short from that we should be, vntill we come to this measure.

Doctrine. [*liuer powred out*] The sorrowes of the soule (if 5
they be extreame) will easilie consume the bodie. The reason is, because the bodie receiueth his cheerefulnesse or heauinesse

neſſe from the diſpoſition of the ſoule. The vſe is, to teach vs, ſo to labour againſt the hardneſſe of heart, as we be not ouercome with the contrarie, for Sathan will vſe all his ſleightes to haue vs in the one extremitie or the other.

6 *Doctrine.* [*for the deſtruction*] a liuely member is grieued with the hort of the bodie, or any member thereof. The reaſon is, becauſe of that fellow-feeling which the ſpirit of God vniteth his people one to another withall. The vſe is, firſt, to reproue them that regard no more, ſo that they and theirs be ſafe as beeing farre from liuely members: Secondly, to teach vs, to enquire after the eſtate of others, and mourne with them that are in miſerie, ſo did the good Courtier *Nehemiah.* 1. 2. 4.

7 *Doctrine.* [*Daughter of my.*] the miniſters of God ſhould haue a tender affection to the members of the Church, as a man hath to his daughter. The reaſon is, becauſe they are (or ſhould bee) their ſpirituall fathers, begetting them (or at the leaſt) nouriſhing them with the word of trueth in Chriſt Ieſus, 1. *Cor.* 4. 15. 1. *Pet.* 1. 3. 4. The vſe is, firſt, to reproue them (as beeing farre from miniſters fitted to that worke, (who in a proud manner do diſdaine to vſe kindely the ſheep of Chriſt Ieſus. Secondly, to teach all that be miniſters to labour more and more with themſelues to be thus louingly affected, which will appeare by their diligence in publique teaching, and priuate perſwaſion vnto knowledge and obedience.

8 *Doctrine.* [*infants, &c. ouerwhelmed*] there is no outward thing ſo much cauſe of ſorrow, as the miſeries laide vpon our children in our ſight. The reaſon is, becauſe naturally we pittie young children more then others. The vſe is, to teach vs, firſt, whenſoeuer any ſuch afflictions are vpon vs, to conſider how deteſtable a thing ſinne is, which cauſeth the Lord to puniſh it in our tender young infants: Secondly, ſo deſirous as we are to ſeeke the good of our Children in this life, to bee ſo carefull to ſhun ſinne, and to walke in the obedience of Gods commandements. *Ier.* 32. 39.

9 *Doctrine.* [*in the ſtreetes*] the puniſhments that God layeth vpon his children are vſually in the ſight of others. The

reaſon is, becauſe he will ſhew his glorie in all his workes, *Iohn* 9. 3. *Luke* 13. 3. 1. *Cor.* 10. 11. The vſe is, to teach vs, firſt, to profit by all the puniſhments that we reade of here, or ſee to be laide vppon others. Secondly, to perſwade others to make profit of thoſe afflictions which we our ſelues doe feele.

[*They haue ſaid*] *i.* the young children asked [*to their mother*] *i.* of their mothers that ſhould feed them [*where is wheat and wine*]. our neceſſarie foode to refreſh vs [*when they were ouerwhelmed*] *i.* throwne downe with miſeries [*as the ſlaine in the Cittie*] *i.* euen as thoſe that by the ſword haue their life taken from them [*while their ſoule powred out it ſelfe*] *i.* whileſt their breath went out of their bodies, that the cauſe of their death might be the more manifeſt [*into their mothers boſome*] *i.* as it were giuing them their liues againe, ſeeing they yeeld them no foode to preſerue them aliue. Verſe. 12. 14

Doctrine. [*where is*] It is the greateſt griefe that can be, 1
to haue them whome wee would gladly pleaſure, ſeeke that at our hands, which we cannot helpe them vnto. The reaſon is, becauſe it croſſeth both our affections, and theirs, who are deare vnto vs. The vſe is, to humble vs, when it is our ſhare; becauſe God ſheweth vs, that he is angrie with vs, in denying vs power to doe that good which we would gladly doe.

Doctrine. [*when they were*] when GOD would haue vs 2
profit by any worke of his, he will let vs ſee the true cauſe of it. The reaſon is, becauſe, elſe wee are ſo dull and blinde, that wee cannot diſerne it rightly. The vſe is, firſt, to mourne when wee perceiue our ſelues vnable or vnwilling to ſearch out the workes of the Lord: Secondly, to aſcribe all puniſhments to his iuſtice for ſinne, and all bleſsings to his meere mercie; ſo ſhall we be ſure to iudge rightly in the generall.

Doctrine. [*mothers boſome*] the griefe that is ſeene with the 3
eye, is the heauieſt vnto vs of all other things that fall vppon our friends. The reaſon is, becauſe, the ſight is the ſharpeſt of the ſenſes, and carrieth things with deepeſt impreſsion into the heart. The vſe is, to teach vs, when we behold the miſeries of others, to be eſpecially grieued therewithall.

4 *Doctrine.* When God meaneth to humble vs, he will vse most effectuall meanes to bring it to passe. The reason is, because he knoweth that our dulnesse and hardnesse of heart is not else mollified. The vse is, to declare vnto vs his exceeding loue to vs, that vseth all the meanes that he may, to doe vs good.

Verse 13. *(What thing shall I take to witnesse for thee?) i.* what example may I set before thine eyes? *(what thing shall I compare to thee?) i.* whereunto shall I liken thee in this thy miserie *(O virgin daughter Sion?) i.* O people of God most deare vnto me, whose case I highly tender *(that I may comfort thee) i.* that I may doe thee good *(for thy breach is great as the sea) i.* thy miseries are large, deepe, and violent, for so is the breach, that the sea maketh into the bankes thereof *(who can heale thee) i.* what meanes in the world can doe thee good? As if he should say, in all likelyhood thou art in a desperate case, past all help, beeing such a mirrour of Gods heauie iudgement, as neuer was before thee.

1 *Doctrine. (what thing?)* It is the greatest griefe that can be, to fall into a trouble that hath not beene laide vpon other before. The reason is, because it easeth griefe, to thinke that others haue beene in the like case, whereas by the contrarie, it is aggrauated. The vse is, to teach vs, first, in all our troubles to search out whether the godly haue felt the like, and to be comforted by it; this is vsuall in the scriptures: Secondly, though we cannot finde an example like ours; yet is it no cause of dispaire, seeing it was the case of Gods people in this place.

2 *Doctrine. (shall I)* Gods ministers must be studious in the word, to find out euery thing that may fit the Churches present condition, *Isay* 50. 4. *Mat.* 13. 52. The reason is, because the neede of the Church in generall, and of each member in particular, is such, now for doctrine, then for reproofe, otherwhile for instruction, and after that for comfort, as (oftentimes) if the ministers lips doe not preserue knowledge presently to fit that turne, the oportunitie passeth, and great harme commeth thereby. The vse is, to teach vs, first, that all

miniſters muſt be learned, wiſe, and godly, elſe they cannot do this duety in any tollerable meaſure: ſecondly, it is a duety of great waight and care to bee a miniſter: and therefore they that make inſufficient ones, and thoſe that accept of the calling being not qualified thereunto, doe commit a great ſinne againſt God, and againſt his Church, and againſt their owne ſoules.

Doctrine: (that I may comfort thee) and yet it was as heauie a ſpeech as could be vttered: whereby we learne two doctrines. Firſt, hardeſt ſpeeches from the mouth of the miniſters, be often moſt profitable, yea euen to the afflicted, if they be not ſufficiently humbled. The reaſon is, becauſe, our ſinnes are like a feſtered ſore, that needeth ſharp corroſiues, or like a diſeaſe ſticking faſt in the partes of the body, that needeth a ſtrong purgation. The vſe is, to teach vs, that it is a neceſſary part of a miniſters office, to rake in the conſciences, and launce the depth of the hearts of his hearers. 3

Doctrine: (that I may comfort thee) the ſecond doctrine. That miniſter loueth vs beſt, that dealeth moſt plainely with vs. The reaſon is, becauſe plaine reproofe doth vs more good, (if wee haue grace to take it aright) then ſmooth ſpeeches can doe. The vſe is, to teach vs, to be contented with ſuch a miniſtery, yea to deſire it, if we would be ſound Chriſtians. 4

Doctrine: (as the ſea) the viſible eſtate of the Church of God may come to bee of a deſperate condition, euery way vexed more and more. The reaſon is, becauſe God vſeth to ſhew his mighty power in deliuering it from ſuch a ſtraight. The vſe is, to teach vs, not to be diſmaied when it doth come to ſuch an exigencie, but to learne to be humbled by it. 5

Doctrine: (who can heale thee?) as if he ſhould ſay, there is no helpe for thee, but from God alone: *Doctrine*, God often afflicteth his people, vntill they be brought to ſee euidently that there is no helpe for them, but in him alone. The reaſon is, becauſe elſe we aſcribe ſome part of our deliuerance to the ſecõd cauſes. The vſe is, to teach vs, in any extremitie, neuer to reſt vpõn them (howſoeuer we may vſe them as inſtruments) but vpon God alone. 6

7 *Doctrine.* (*O virgins, &c.*) In all our reproofes we muſt labour to let it appeare, that they proceede from a loue in vs, and a care of their good, whom we doe reproue. The reaſon is, becauſe elſe ſhal we haue no comfort in it, if they hate vs for it, nor they profit by it, though they take it well, ſeeing they will iudge it to come from malice. The vſe is, to teache vs, before we reproouе, to examine our hearts, and to find them vpright, or elſe to lay our hands vpon our mouthes.

Verſe 14. (*Thy Prophets*) *i.* thoſe that profeſſe to be thy guides and inſtructors, vppon whome thou haſt relyed (*haue looked out vaine and vnſauory things for thee*) *i.* things that haue neither ſubſtance nor taſte of goodneſſe in them: as for example, peace, and plentie, when God threatned them the contrarie, *Ierem.* 28. 2. (*and they haue not diſcouered thine iniquitie*) *i.* they haue not plainely told thee of thy ſinnes, and conuinced thee of them (*to turne away thy captiuitie*) *i.* to bring thee to repentance, that thou mighteſt haue preuented Gods iudgements (*but haue looked out for thee*) *i.* haue ſolemnelie (as the name of the Lord) taught thee (*heauie prophecies of vaine things*) *i.* matters hard for thee to beare, and yet ſuch as ſhall doe thee no good; ſuch was their perſwaſion to warre againſt the *Chaldeans* to the vttermoſt (*& cauſes of baniſhment*) *i.* the obedience whereunto was the readieſt way to bring you out of your land, and from all the bleſſings which you did there enioy.

1 *Doctrine.* (*Prophets*) Falſe teachers are as grieuous a plague, as can be laide vppon a people. The reaſon is, becauſe they bring with them ineuitable deſtruction, *Matth.* 15, 14. in which reſpect God commaunded that they ſhould dye the death, *Deut.* 13, 5. and 18, 20. they are diſcerned by teaching things contrarie to the reuealed will of God, *Matth.* 24. 11. 24. and 2. *Pet.* 2. 1. The vſe is, to teach vs, firſt, that people is in a fearefull caſe, which haue ſuch thruſt vppon them, and true Paſtors taken from them. Secondly, to trie the ſpirits, 1. *Iohn.* 4, 1. which we cannot doe, except we bee skilfull in the worde of God, which is the touchſtone of this triall. Thirdly, it is not ſufficient that our teacher be a learned

ned man, for he may be a falſe Prophet.

Doctrine [*thy*] they that refuſe to receiue the true mini- 2
ſters, God will giue them ouer to bee ſeduced by falſe teachers and to beleeue lyes, 2. *Chron.* 36. 15. *Prou.* 1. 24. *&c.* 2. *Theſſal.* 2. 10. 11. 12. The reaſon is, becauſe, it is Gods righteous iudgement to puniſh diſobedience, with that which is embraced in ſtead of his commandement, *Rom.* 1. 28. The vſe is, to teache vs, firſt, that the great contempt of Gods word and true miniſters in this lande (without exceeding repentance) muſt needes bee puniſhed with all kinde of illuſions, as poperie, &c. which iudgement we ſee to haue gotten a great hand alreadie: Secondly, if we looke to be freed from his iudgement, that wee yeelde to the whole trueth (ſo farre as it is reuealed vnto vs) both in iudgement and practiſe. Thirdlie, that true teachers of Gods word beeing diſgraced, are not to be diſmayed, though hyrelings and time-ſeruers be receiued in their ſteades, ſeeing it was the lot of the Prophets, Chriſt, and his Apoſtles.

Doctrine [*vaine and vnſauorie*] It is a certaine note of a falſe 3
Prophet to ſpeake ſuch things in the name of the Lord as are vntrue and maſalledged to pleaſe the carnall deſires of the people. *Iere.* 14. 13. 14. 15. 26. throughout. The reaſon is, becauſe whom God ſendeth, them he furniſheth with the word of truth: but ſathan putteth a lying ſpirit in the mouth of them that hee ſtirreth vp to be ſeducers. The vſe is, to teach vs, to take heede we be not ſeduced by ſuch: they are diſcerned by theſe and ſuch like ſpeeches. All is well, wee are the moſt reformed Church that was ſince the Apoſtles times; many are too preciſe; men may take libertie of paſtimes on the Lordes Sabboth; it is a ſmall fault or none to ſweare by faith, &c. all men that will profeſſe in name to be Chriſtians, are to bee rereceiued vnto the Sacraments, and ſuch like.

Doctrine [*not diſcouered*] It is not ſufficient for a true mi- 4
niſter, not to flatter, &c. but hee muſt alſo diſcouer the peoples ſinnes vnto them, by particular ripping vp of ſinne, and applying it to the conſciences of his hearers, ſo did the true teachers euer, *Ezech.* 4. 13. 4. and 1. *Kings.* 18. 18. *Matth.* 3. 7.

Luke,

Luke. 3. 8. *&c. Matth.* 14. 4. The reaſon is, becauſe, if the doctrine be onely generall, men will multiplie it, and alwaies turne it vpon others, ſaying, hee touched ſuch a man, and ſuch a man to day, &c. The vſe is, firſt, to reprooue thoſe teachers that doe not deale ſharply, either for feare of diſpleaſure, or becauſe themſelues are ſome way infamouſlie guiltie. Secondly, to reproue thoſe hearts, as men not led by the ſpirit of God, that cannot endure particular reproofe, but will ſet themſelues againſt the reprooуers, vexing them by all meanes.

Doctrine. [*to turne away*] the onely way to auoyde Gods
5 plagues, is gladly to ſuffer our ſelues bitterly to be reprooued by Gods miniſters. The reaſon is, becauſe it is the means that God hath appointed to bring vs vnto the ſight of our ſinnes, and ſo to true repentance. The vſe is, to teach vs, firſt, that they who cannot endure this courſe, can looke for nothing but Gods heauie hand, to be euery way ſtretched out againſt them: Secondly, if we look for Gods fauour, to vſe all meanes that we may haue ſuch teachers.

Doctrine. [*cauſes of banniſhment*] the falſe-hood that is
6 taught by falſe Prophets, and beleeued by a ſeduced people, is the cauſe of all Gods puniſhments that light vpon them. The reaſon is, becauſe the teaching and beleeuing of error, is the fountaine of all thoſe ſinnes, for which God vſually puniſheth the ſonnes of men. The vſe is, firſt, to reprooue the falſe opinion of the wicked, that charge true miniſters and their doctrine to be the cauſe hereof. 1. *King.* 18. 17. *&c.* Secõdly, to teach vs, ſo deſirous as we are to eſcape Gods iudgements, to be ſo carefull to teach, beleeue, and liue according to the truth of God.

Verſe. 15. [*All that paſſe by the way*] *i.* all ſortes of infidells and enemies [*clappe their handes at thee*] *i.* make a wonderment to beholde thee, [*they hiſſe and wagge the head vpon the daughter of Ieruſalem*] *i.* they ſcorne and deride the people of God, 1. *Kings* 9. 8. and 2. *Kings* 19. 21. (ſaying, *is this the Citie that men call the perfection of beautie*] *i.* is this, whoſe walles are broken downe, whoſe houſes are burned, whoſe people are ſlaine,

slaine and famished, that Citie that was said to want nothing that might increase her renowne (*& the ioy of the whole earth*) is where nothing was wanting that might delight any man.

Doctrine. [*all that passe by*] God is wont to whippe his children for their sinnes, by the multitude of vnbeleeuers that hate the truth, *Isay* 10.5.6. *Ier.* 25.9. *Exo.* 1.13.14. Examples hereof are manie in all ages. The reason is, because, first, they will not doe that worke of God negligently, & so shall we be the more affected with it, & the better humbled: Secondly, God will thereby keepe his people from familiaritie with the wicked: Thirdly, that his loue to vs may appeare in burning the rodde vpon our repentance. The vse is, to teach vs, first, that it is the lot of the godlie to be punished by the wicked: so was Christ, so were the Prophets, & Apostles, then let vs look for it, and not murmure at it, nor shrink from the truth for it: secondly, that sin is a most ougly thing in Gods sight, that causeth him to deale so seuerely with his deerest childrē: thirdly, that wee take heede of beeing in league with the wicked, for they are our enemies, and must scourge vs. 1

Doctrine [*clappe their handes*] it is a propertie of a wicked heart, to insult ouer the distressed, whom we should pittie and relieue, *Psal.* 35.15. *&c.* and 79.4. so did *Nabal*, 1. *Sam.* 25.10. 11. so did *Shemi*. 2. *Sam.* 16.7.8. so dealt they with *Christ*. *Mat.* 27.39. *&c.* The reason is, because they doe not thinke that euer the like can fall vpon themselues. The vse is, to teache vs, first, the vilenesse of our nature, that hath no more remorse in it towards them in miserie: Secondly, to looke for no better from the hands of prophane persons: Thirdly, to praise God that giueth a pittifull heart vnto his seruants, euen towardes their enemies. *Psalm.* 35.13.14. 2

Doctrine. [*they hisse and wagge, &c. saying*] the wicked seeing the godly afflicted, take occasion thereby to blaspheme God and his trueth, *Psalm.* 74.10. 18. and 2. *Kinges.* 18.30. 35. and 19.12. *&c.* The reason is, because, they thinke, first, that they shall neuer flourish againe: secondlie, that they are the greatest sinners, because they are most punished. The vse is, to teach vs, first, not to condemne men, or their 3

religion, because of their afflictions. Secondly, that seeing the wicked doe vsually reuile the Lord and his trueth, when they abuse vs, therefore let vs patiently beare it, knowing that he, whose cause it is, will reuenge it.

4 *Doctrine.* (*perfection of beautie and ioy*) there only is true ioy and excellencie, where Gods trueth is rightly preached, and his name called vpon, *Psalme*, 50. 2. *Isay*. 23. *Ezech*. 47. 8. 9. 12. The reason is, because they are the visible signes of Gods fauourable presence. The vse is, to teach vs, first, to take heede that we be not desvvrest on the vse of the former aforesaid of peace, riches, libertie, or life it selfe; seeing they be the chiefe, and all other nothing without them. Secondly, to bewaile the losse thereof whensoeuer wee be depriued of them, aboue the losse of any other thing in this life.

Verse. 16. [*All thine enemies*] all sortes of people that hate thee, (*doe open their mouth against thee*) i. speake largely and freely to thy dishonour, (*they hisse and gnash their teeth*) i. they mocke and disdaine thee (*saying, wee haue deuoured it*) i. wee haue nowe made the Iewes past euer being a Nation againe, (*certainely this is the day wee looked for*) i. we haue long hoped and laboured to see this day (*we haue found and seene it*) i. wee haue now at the length attained vnto it.

1 *Doctrine.* [*all thine enemies*] the wicked will ioyne together to vexe the godlie, though otherwise they bee enemies one to another, *Psalme* 2. 2. Examples hereof, *Luke*, 23. 12. The reason is, because they hate nothing, neither anie persons so much, as the trueth, and the professors thereof. The vse is, to teache vs, that the greatest part of men shall alwayes bee against the godlie, and therefore let vs not bee carryed with the multitude: Secondlie, not to trust the friendship of the wicked.

2 *Doctrine.* [*opened their mouth*] It is a speciall propertie of the wicked to rayle at the godlie, *Matth*. 5. 11. 12. The reason is alleaged by our Saviour Christ, *Matth*. 12. 34. The vse is, to teach vs, how to discerne of a wicked man, and to take his reuylings patiently: Secondlie, to take heede that wee be not tainted with so vyle a fault, as God hath made a

a marke of a wicked man.

Doctrine. (*we haue deuoured, &c.*) the wicked bee often so inflamed with malice against the godly, as nothing will satisfie them but their blood, *Pro.* 1. 11. 16. *&c. Psal.* 79. 2. 3. The reason is, because they thinke to haue rest when they are dead, which they cannot haue whilest they see them liue, *Esth.* 3. 5. *&c.* The vse is, to teach vs, first, that bloodie cruelty being the propertie of the wicked, we must labour to be farre from that disposition: Secondly, to looke for al mischiefe from the wicked that they can accomplish against vs. 3

Doctrine. (*this is the day*) in that once they did beare great shew of friendship to them, and now so cruelly deale with them, we learne this doctrine. Though the wicked doe alwaies hate the godly, yet they will often dissemble friendship, and shew forth their malice onely, when they haue opportunitie thereunto. *Psalm.* 5. 9. *Amos.* 1. 9. The reason is, because they are wise in their owne generation, and can wait their best aduantage. The vse is, to teach vs, first, neuer to trust the faire shew of a prophane man, but so to behaue our selues, as we be still aware of him: Secondly, that it is necessary the godly should now & then fall into troubles, that their dissembling friends may be discouered. 4

(*The Lord hath done*) *that which he had purposed*) *i.* the Lord hath brought to passe all that he had decreed to doe vnto thee (*he hath fulfilled his word*) *i.* accomplished his threatnings (*that he had commaunded of olde time*) *i.* which he had commanded his Prophets to teach, and his whole Church to make vse of: as namely, *Leuit.* 26. 14. (*he hath throwne downe and not spared*) *i.* euery where ouerthrowne and shewed no fauour in it (*he hath caused thine enemie to reioyce ouer thee*) *i.* satisfied their desire vpon thee to the full, (*and set vp the horne of thine aduersaries*) *i.* giuen them that hate thee great strength and might. Verse. 17.

Doctrine. (*the Lord hath done*) *i.* It is the hand of GOD that worketh all the afflictions which fall vpon his Church. This doctrine we had often before, the bookes of *Iosua*, *Iudges*, and *Kings*, are full of examples of it. The reason is, 1

because, first, he is almightie, and doth all things. Secondly, he loueth his people, and letteth nothing beside them, but that which seemeth good vnto them. Thirdly, he hath the commandement of all creatures. The vse is, to teach vs, first, to learne to feare, and obey him especially, in whose fauour nothing can hurt vs. Secondly, that in all afflictions we looke vnto him that striketh, and examine our selues what cause we haue giuen him. Thirdly, to seeke reconciliation with him by true repentance, so shall the meanes that are against vs, be imployed for vs.

2 *Doctrine, (that he purposed)* Euery thing that the Lord determineth shall stand, and come to passe, whosoeuer be against it. The reason is, because he is so powerfull and constant, that nothing can alter him, or dissuade him. Obiection: How is he then said so often to repent? Answere, that is not in his purposes, but in the performance of his promises, and his threatnings, which are alwaies vttered with condition. The vse is to teach vs, first, that his promise and his fauourable assistance (we beleeuing therein) shall alwaies stand by vs, to assist vs in all distresses. Secondly, that the iudgements threatned in the word against the impenitent, shall certainely light vpon them.

3 *Doctrine, (fulfilled his word)* 1. Gods purposes (as farre as they are for vs to know) are reuealed in the word, and no where else to be sought. The reason is, because it is called his will, according whereunto if any man speake not, it is, because there is no truth in him. The vse is, first, to reproue them that say, who can tell Gods will? Secondly, to teach vs, with all diligence to search the scriptures, and to rest only thereupon, seeing it is the certaine will of God.

4 *Doctrine. (his word)* So much of Gods purposes as men may take knowledge of or enquire after, is reuealed in the written word of GOD. The reason is, because, the secret things belong vnto the Lord (as he saith by *Moses, Deut.*) and those that be reuealed to vs and our children. The vse is, first, to reproue the Anabaptists that looke for reuelations besides the word. Secondly, to teach vs, that we neuer pur-

poſe well, but when we haue our warrant from the word.

Doctrine. [*commaunded*] God ſetteth nothing downe in his word, but that he will haue taught by his Miniſters, and learned by his people. The reaſon is, becauſe, whatſoeuer is written, is written for our learning, *Rom.* 15, 4. The vſe is, to teach vs, that no parte of the Scripture is needeleſſe to bee knowne, or a ſtory onely and no more to bee made of it, but of neceſſarie and profitable vſe to euery particular Chriſtian. 5

Doctrine. [*of olde time.*] GOD often deferreth the performance of his promiſes, and threatnings, till they ſeeme either to be forgotten, or in reaſon neuer like to come to paſſe, and yet they are accompliſhed in their time. The reaſon is, becauſe, firſt, he will thereby trie the conſtancie and patience of his children. Secondly, that he might ſuffer with long patience the veſſels ordained to deſtruction, *Rom.* 9. 22. The vſe is, to teach vs, neither to diſpaire of the promiſes, nor thinke the threatnings ſhal neuer be accompliſhed, but to make a certain account of them, as if they were preſent, ſeeing nothing therof ſhall fall to the ground. 6

Doctrine. [*throwne downe and not ſpared*] as God is full of mercie in his long ſuffering: ſo is his anger vnappeaſeable, when it breaketh out againſt the ſonnes of men for their ſins; for the reaſons and vſe hereof, ſee *verſ.* 2. *Doct.* 2. 8

Doctrine. [*he hath cauſed the enemie*] The aduerſaries of Gods children can doe nothing againſt them, till God arme them thereunto: for the reaſons and vſe hereof, ſee *Chap.* 1. *verſ.* 5. *Doct* 4.

Doctrine. [*reioyce*] It is the propertie of the wicked, to triumph exceedingly, when they haue any hand againſt the godly: for the reaſons and vſe hereof, ſee *verſ.* 15. *Doct.* 2. 9

Doctrine. [*ſet vp*] GOD often ſuppreſſeth the godlie in this life, and aduanceth the wicked: for the reaſons and vſe hereof, ſee *Chap* 1. *verſ* 5. *Doct.* 10

[*Their heart crieth againſte the Lorde*] *i.* they ſet their whole power to deuiſe blaſphemie againſte God; for ſo it muſt be tranſlated, and interpreted, referring it to the aduerſaries. Verſe 18.

saries, and making it a reason to cause the Church to pray, in hope to bee heard: see the *Anytipall table* [*O wall*] *i.* O all people within the wall; a figuratiue speech [*of the daughter of Sion*] *i.* the Children of Gods Church [*Let teares runne downe like a riuer day and night*] *i.* weepe continually, in great abundance [*take thee no rest*] *i.* giue not ouer [*neither let the apple of thine eye cease*] *i.* Let thine eyes neuer stay from sending out teares.

1 *Doctrine.* [*against the Lord*] whatsoeuer the wicked doe against the godly, it is done indeede against the Lorde himselfe, *Matth.* 25. 40. *Acts.* 9. 4. The reason is, because, first, God esteemeth them as the apple of his eye, *Zacha.* 2. 8. being one with him in Christ, *Iohn* 17. 28. Secondly, the wicked do all of hatred to our religion, & not for our sins. Thirdly, they are set on worke in desire to satisfie their owne affection, to the exceeding breach of Gods lawes. The vse is, to teach vs; first, that they shal be sure not to prosper: so it was said and done in the like case, 2. *Kings* 19. 32. well, it may be that they shall preuaile, till our sinnes be throughly punished, but no longer: Secondly, to pray feruently for patience, and to hope for deliuerance in Gods good time.

2 *Doctrine.* [*O wall*] in speaking to the wall when he meaneth to speake to them, wee learne this doctrine. The senseless creatures are often more moued, when God sheweth his anger, then we are. The reason is, because, first, there is no corruption in them, but by our sinnes: secondly, wee are made by sinne more blockish then any creature besides. The vse is, to teach vs, first, to be ashamed and humbled, that are so vnto ward: secondly, to assure our selues that no excuse will serue, seeing the dumbe and senseless creatures shall beare witnesse against vs, *Isay.* 1. 2. *Deut.* 32. 1. *Mich.* 6. 1. 2. *&c.* Thirdly, to take great paines with our selues, to labour our affections to goodnesse, otherwise wee shall profit but a little.

3 *Doctrine.* [*wall*] when the aduersaries impugne the truth, all the members of the Church ought to crie vnto God earnestly. The reason is, because, Gods glory ought to be deare

vnto all: Secondly, it concerneth all that looke for any portion in the truth: Thirdly, the Spirit that giueth sympathie to euery member of the bodie, and to all betweene them and the head, perswadeth & directeth thereunto. The vse is, to teach vs, to take to heart the case of the whole Church, more then our owne, and Gods glory most of all, so did *Moses, Exod.* 32. 32. and *Paule, Rom.* 9. 3. &c. 1

Doctrine. (*let teares*) grieuous affliction ought to bring vs to exceeding sorrow for sinne. The reason is, because grieuous punishments dos argue the heynousnesse of our offences. The vse is, to teache vs, the more wee are punished, the more earnestly to labour with our owne hearts to increase lamentation in them. 4

Doctrine. [*no rest*] wee must not be wearie of vsing the meanes of continuall repentance. The reason is, because we doe sinne continuallie. The vse is, to teach vs, that true repentance standeth not in a fit of sorrow or praier, and so an ende: but in a continuall performance of those duties, euerie day in better order then other. 5

Doctrine. [*neither let*] hee that will doe his dutie in Gods seruice aright, must not giue place to his owne affections. The reason is, because they must be subdued in spirituall exercises, else they either taint, or wholie defile all that is taken in hand. The vse is, to teach vs, to trie our selues how much wee haue profited in godlinesse, by examining what rule wee haue ouer our affections. 6

[*Arise, crie in the night*] *i.* when other sleepe, declare and shewe forth thy lamentations (*in the beginning of the watches*) *i.* in the quiet of the night, when men are in a dead sleepe, that so thou mayest haue the lesse disturbance, (*power out thine heart like water before the face of the Lord*) *i.* vtter vnto the Lord thine owne heart in greatest aboundance (*lift vp thine handes towardes him,*) *i.* declare by all signes thy desire to bee heard (*for the life of thy young children*) *i.* to see if hee will spare thy tender babes, (*that are ouerwhelmed with hunger in the corners of all thy streetes*) *i.* that are starued, and so dye in euerie place of the Citie. Verse. 19.

Doc-

1 *Doctrine.* [*night, &c. watches*] wee must vse all the meanes we may, to fitte vs to prayer, and to helpe vs to continue in it without disturbance. The reason is, because else we performe it very vntowardly, such is the difficultie of it, & our corruption. The vse is, to teach vs, not to enter rashly vpon so high an action, but with all circumspection and watchfulnes ouer our owne corruption, and Sathans sleights.

2 *Doctrine.* (*heart*) Our prayers must be feruent, or they will not be regarded. The reason is, because, God is of such Maiestie, as hee looketh for all earnestnesse in our petitions. The vse is, first, to reproove the common manner of praying with lip-labour onely, as a matter highly offensiue in the sight of the Lorde. Secondly, it teacheth vs, neuer to vndertake that great action, but with all carefull preparation and diligent attention vnto it.

4 *Doctrine.* [*young children*] in that one of the miseries which is most patheticall, is named, wee learne this doctrine, Gods ministers must vse the most forcible reasons that can be deuised, to perswade vnto godlinesse. The reason is, because all the meanes that can bee vsed, are scarce sufficient to perswade vs, such is our dulnesse. The vse is, to teache vs, that ministers ought to be men of great skill, and dexteritie, in perswading, else they shall doe little good.

Verse 20. [*Beholde O Lorde and consider to whome thou hast done this*] *i.* O Lorde regarde throughly our great miseries, and weigh with thy selfe that thou hast not don thus to the heathen that knowe not thy name, but to thine owne people (*shall the women*) *i.* shall the most compassionate, and the most quezie stomached (*eate their fruite*) *i.* feede vpon their owne children (*children of a span long*) *i.* beeing most tender and little, (*shall the Priest and the Prophet*) *i.* the ordinarie ministers, and those that are extraordinarilie raised vp by their owne hand (*bee slaine in the Sanctuarie of the Lorde*) *i.* bee killed in that place dedicated to holie vses, where they doe dispence thine owne ordinances?

1 *Doctrine.* [*O Lord*] they were in a desperate case, and yet pray for helpe, whereby wee learne this doctrine. The onely

way

way of remedie in our greateſt miſeries, is to call vpon GOD in feruent praier. The reaſon is, becauſe, firſt, it declareth that we are humbled, and our pride broken, in confeſsing no power to bee in our ſelues, and ſeeking helpe elſe-where. Secondly, he is of greateſt power, and none elſe can helpe vs. Thirdly, he will haue all the glorie of our deliuerance, *Pſal.* 50. 15. The vſe is, firſt, to reproue many ſorts of offenders, as Atheiſts, that doe not acknowledge Gods hand in their miſeries; Idolaters, that ſeeke helpe of others, then God himſelfe; Infidels, that ſeeke to Sorcerers or Witches; thoſe that relie ſo much vpon men, & thoſe that pray coldly or careleſſlie. Secondly, that we muſt not giue ouer prayer, though our caſe ſeemeth moſt deſperate, but be the more earneſt therein.

Doctrine. [*behold and conſider*] by this vehement kinde of 2
ſpeech, wee learne this doctrine: In right prayer vnto God, the frame of our words muſt be according to our affection. The reaſon is, becauſe, the heart chiefly doth pray, and ſendeth out words according to the abundance of it, elſe is there hypocriſie. The vſe is, to teach vs, firſt, that vehement words in ordinarie prayer is vaine, and not in due time. Secondly, that dulneſſe of affection in ordinarie prayer or lip-labour at any time, is a great fault, ſeeing the words muſt be according to the heart. Thirdly, to labour our affections before we begin, and in the action of prayer, that the mouth may ſpeake from the abundance of the heart, and therefore to take heede of vſing a ſet prayer too much, leſt it growe to a meere lip-labour.

Doctrine. [*to whom*] The chiefeſt reaſon to moue the Lord 3
to pittie vs, is the remembrance of his couenant of mercie in Chriſt Ieſus. The reaſon is, becauſe it is the ground of our faith, without the benefite whereof we are enemies to God, and he to vs. The vſe is, to teach vs, to labour to approue our ſelues the children of God, (by profeſsing Chriſt aright, beleeuing ſtedfaſtlie in him, and liuing as becommeth the members of his bodie) elſe are our prayers abhominable in his ſight.

Doctrine. [*ſhall the women eate*] Gods wrath ouerturneth 4

the course of nature in them against whom it is bent. The reason is, because it bringeth his curse which ouerturneth all, as it did man, women, earth, serpent, &c. *Gen.* 3. The vse is, to teach vs, first, the horror of sinne, and fearefulnesse of Gods wrath vpon it: Secondly, to pray to God neuer to giue vs ouer to our heartes lusts, which is the heauiest iudgement that can befall vs.

5 *Doctrine.* [*children*] there is sufficient cause and matter in all the infants of Gods people, why God should in his iustice destroy them. The reason is, because they are conceiued and borne in sinne, *Psal.* 51. 5. The vse is, to teach vs, first, what cause we haue to be humbled, that are infinitely more sinfull then infants: Secondly, to magnifie Gods exceeding mercie that (notwithstanding our manifolde sinnes) doth not destroy vs.

6 *Doctrine.* [*shall the Priest, &c.*] Crueltie exercised by the hands of the wicked vpon children and ministers, is a special meanes to moue God to heare vs, whē we pray for them. The reason is, because he hath promised speciall protection vnto them, and threatned seuerely to reuenge their wrongs. The vse is, to teach vs, especially to take heed that we doe them no harme, but doe them what good we can.

7 *Doctrine.* [*in the sanctuarie*] there is no Priuiledge of place that can free vs from punishment, when wee sinne against the Lord. The reason is, because, no place hath freedome to sinne in it: Secondly, no place had euer any priuiledges promised to it, but vpon condition of obedience. The vse is, first, to reproue the Papists, that thinke Gods promises tyed vnto Rome, notwithstanding the disobedience and rebellion of them that dwell therein: secondly, to teach vs, neuer to couer our sinnes vnder the pretence of any priuiledge; for it will not serue to keepe vs from Gods hand, in the day of his anger.

Verse. 21. [*The young and the olde lay on the ground in the streetes*] *i.* all, of all conditions, lay slaine in the open places [*my virgins and my young men are falne by the sworde*] *i.* those that men are most loath to kill, and those that are strongest to defend them-

themſelues, are cruellie killed (*thou haſt ſlaine in the daye of thy wrath*) *i.* thou haſt ſet thy ſelfe to deſtroy, in exceeding meaſure when thou waſt angrie (*thou haſt killed and not ſpared*) *i.* thou haſt made hauock of thy people, and ſhewed no manner of pittie.

Doctrine. [*younge and olde*] when God puniſheth a people for ſinne, hee ſpareth neither age nor ſexe. The reaſon is, becauſe, firſt, vſuallie they are firſt incorrigible, as was this people the Iewes, 2. *Chronic.* 36. 16. 17. *&c.* Secondlie, God reſpecteth no perſons, *Rom.* 2. 11. 12. *Iob.* 34. 19. The vſe is, to teach vs, that ſeeing no excuſe, either of ignorance, youth, age, byrth, or any ſuch priuiledge will ſerue our turne, therefore wee ſhould ſeriouſlie, and without delay turne vnto the Lord. 1

Doctrine. [*in the ſtreetes*] it is a ſigne of Gods anger vpon a people, when they want decent buryall, *Pſal.* 79. 3. The reaſon is, becauſe it is a good bleſsing of God to haue it, and the godly haue carefully ſought it. *Gen.* 23. 4. & 49. 29. *Obiection.* How is it a bleſsing, ſeeing the godly often want it? as *Reuel.* 11. 8. 9. *&c. Anſwere.* It is a temporall bleſsing, which God in his anger for ſinne denying to his people, counteruaileth with a ſpirituall bleſsing of greater value. 2

Doctrine. [*my virgins*] the wicked will doe moſt barbarous thinges, when God bridleth them not. The reaſon is, becauſe Sathan doth often bring them to be paſt naturall affection, *Rom.* 1. 30. The vſe is, to teach vs, if wee deſire not to be annoyed by the vngodlie, to pray vnto the Lord that he would reſtraine their rage. 3

Doctrine. (*not ſpared*) as God is full of mercie in his long ſuffering, ſo is his anger vnappeaſable when it breaketh out againſt the ſonnes of men: for the reaſon, and vſe heereof, ſee *verſ.* 2. *Doct.* 2. 4

[*Thou haſt called as in a ſolemne feaſt*] *i.* Thou haſt from all places, in great aboundance (as people are called to ſome great aſſemblie) called together at once againſt mee (*my terrors round about mee*) *i.* my griefes and feares are on every ſide, (*ſo that in the daye of the Lordes wrath none eſcaped nor remained*) Verſe. 22.

ned.) i. when God ſhewed his anger vpon mee, all were deſtroyed *(thoſe that I haue nouriſhed and brought vp)* i. my tender children that I haue cared for, from the wombe *(hath mine enemie conſumed)* i. are cruellie deſtroyed by ſuch as hate mee, and therefore ſhewed no pittie vpon them.

1 *Doctrine.* [*thou haſt called*] God raiſeth vp the wickedeſt, and imployeth them to puniſh his owne ſeruants, when they ſinne. *Iſa.* 5. 26. 8. 7. The reaſon is, becauſe, they are the roddes that God vſually correcteth his children withall. *Obiection.* Doth God then raiſe vp their malice? *Anſwere.* not as it is wicked, but as it is an earneſt affection, which is good as it is from God, but moſt euill in them. The vſe is, to teach vs, to feare the Lord, and walke carefully in his wayes, leaſt he raiſe the wicked againſt vs to conſume vs.

2 *Doctrine.* [*none eſcaped*] none can eſcape Gods puniſhments, whom hee meaneth to puniſh. The reaſon is, becauſe his power and mightie hand is euery where, *Pſal.* 139. 7. *&c.* The vſe is, to teache vs, with all reuerence and feare to walke humblie before him, that we may haue his fauourable protection to ſhield vs.

3 *Doctrine.* (*thoſe that haue, &c.*) the children of impenitent ſinners, are often taken away, and proſper not to their comfort. The reaſon is, becauſe, in Gods diſpleaſure all things are accurſed vnto vs, *Deut.* 28. 15. *&c.* The vſe is, to teach vs, in all things that wee take in hand, and wherein wee deſire to haue comfort, to praye alwayes vnto the Lorde to bleſſe them vnto vs.

¶ CHAP. III.

Verſe. 1. I *Am the man*] i. I the Church of *GOD* being one bodie, am like vnto a man; for heere the *Prophet* chãgeth, from the perſon of a woman (as before) to the perſon of a man; and ſpeaketh not of himſelfe alone, but of the whole Church vnder the perſon of one man [*that hath ſeene affliction*] i. that

i. he hath had experience of all sortes of troubles *(in the rod of his indignation) i.* whilest hee (to wit the Lord) corrected mee with his rodde, that his exceeding anger against mee for my sinnes, caused him to lay vpon mee.

Doctrine. [*the man*] the Church and children of God, are the most subiect vnto afflictions of all other people. Examples heereof are the Israelites in generall, *Iacob*, *Moses*, *Iob*, *Dauid*, *Christ* himselfe in particular. The reason is, because, first, God will not haue them in loue with this world: Secondly, Sathan and the wicked beare an vnappeasable malice against them: They are thereby made fittest to serue God and obeye his lawes; *Psalm.* 119. 67. The vse is, to teach vs, first, not to looke for any other condition, if we desire soundly to continue in the seruice of God, *Luke*, 14. 27. else afflictions when they come, proue either intollerable vnto vs, or cause vs to fall away: Secondly, to esteeme afflictions not a note of infamie, but rather a speciall marke of Gods fauour in his Children. 1

Doctrine. [*I haue seene, &c.*] the whole people speaking as one man, teacheth vs this doctrine. Euery member of the Church of God, hath his portion in afflictions, one way or other. 2. *Tim.* 3. 12. for either hee shall be crossed in his wife, children, kinred, or outward estate; or else in his minde, by grieuous temptations; experience of all estates and ages doth shew it to be so. The reason is, because, first, euery one hath neede thereof: Secondly, it maketh them conformable vnto their head Christ Iesus, *Phil.* 3. 4. 5. The vse is, first, to confute their opinion that perswade themselues, though others suffer, yet they may escape. Secondly, to teach vs, that we can no way escape afflictions, except wee renounce the true profession of religion. 2

Doctrine. [*in the rodde of his*] the godlie (when their iudgement is vpright) doe alwayes acknowledge Gods hand the principall agent in their punishment. The reason is, because they know him to haue all power in his hand. The vse is, to teache vs, first, in all things to glorifie the Lord, so did *Iob.* 1, 21. *&c.* Secondlie, to take our troubles patientlie, 3

seeing they proceede from him that is Almightie, and loueth vs.

4 *Doctrine.* [*indignation*] God doeth not vse to afflict his people, but when their sinnes giue iust matter for his anger to worke vpon. The reason is, because he is iust and punisheth none vniustly. The vse is, to teache vs, first, in all our afflictions, to acknowledge our sinnes to be the cause thereof. Secondly, to labour the reformation of our sinnes, if we looke to be rid of our troubles.

Verse. 2. [*Hee hath led mee*] *i.* hee hath by his power drawne mee (*and caused me to goe*) *i.* inforced mee to enter (*into darkenesse*) into great and grieuous troubles, which is a condition subiect to errour, if God support vs not especiallie (*and not into light*) *i.* not into prosperitie or flourishing estate which heretofore I haue enioyed.

1 *Doctrine.* (*Led and caused mee, &c.*) Afflictions are against the naturall desires of the godlie. The reason is, because they are bitter to flesh and blood; whereas naturallie wee desire the things that delight flesh and blood. The vse is, to teache vs, first, the cause why afflictions are so grieuous vnto vs, because they crosse our affections: Secondly, God doth it, least we should be too much in loue with the world.

2 *Doctrine.* [*darkenesse*] afflictions are both grieuous and dangerous vnto the godlie, except the Lord doe especially assist them. The reason is, because, first, they remooue worldlie delightes from vs: Secondly, they bring manie sorrowes vpon vs. Thirdly, wee are quickly very wearie therewith: Fouthly, wee are most weake in them, and vtterlie vnable to stand vnder them. The vse is, to teache vs, first, that wee are not to be stoicall, or vnaffected with troubles when they are vpon vs: Secondly, to be most carefull to seeke to God, and vse all good meanes that we may be able to stand firme in the day of triall.

3 *Doctrine.* [*not into light*] the consideration of those blessings which wee haue lost, is a speciall meane to affect vs with the crosse, when it is vpon vs. The reason is, because wee esteeme more highly of them when they are gone, and wee

feele

feele the contrarie, then when we had them. The vſe is, to teach vs, firſt, to be the more ſorie for our ſinnes that cauſed ſuch an alteration: Secondly, to be the more earneſt to deſire and to pray to be reſtored into our former good eſtate againe.

[*Onely he is turned againſt me*] *i.* he ſetteth all his power againſt me, and none elſe [*he turneth his hand all the day*] *i.* he ſetteth his ſtroakes to light vpon me continually. Verſe 3.

Doctrine. [*Onely*] God puniſheth (in compariſon) none in this life, ſaue his ſeruans onely. The reaſon is, becauſe, firſt, he loueth them, and wil not let them goe on in ſinne: Secondly, eternall puniſhments are prepared for the wicked, therefore are they the leſſe puniſhed here. The vſe is, to teach vs, firſt, in the multitude and the greatneſſe of afflictions, to acknowledge Gods great mercy, and to labour to take them patiently, and contentedly: Secondly, to eſteeme their caſe fearefull that are without afflictions, ſeeing it is a ſigne that they are baſtards and not children, *Hebr.* 12. 8. 1

Doctrine. [*turned*] as God declareth all his mercie to vs in his fauour, ſo are all his arrowes againſt vs in his diſpleaſure; the Iſraelites are a manifeſt example hereof. The reaſon is, becauſe, firſt, their ſinnes bee greateſt that haue had the moſt meanes to keepe them in obedience: Secondly, Gods iuſtice muſt puniſh according to the qualitie of the offence. The vſe is, firſt, to ſhew vs the cauſe why God puniſheth his ſeruants more then others in this world: Secondly, to teach vs, the greater bleſsings we haue receiued, to be the more carefull that we proone not thankeleſſe, leaſt we receiue the greater iudgements. 2

Doctrine. [*againſt mee*] God is neuer indeede againſt his, but it ſeemed ſo in their preſent feeling, this is the doctrine. Gods people ſeeme often in their owne perſwaſion to be caſt off of God, and purſued as his enemies: *Iob* and *Dauid* are notable examples hereof. The reaſon is, becauſe we iudge according to our preſent feeling, which is a great faulte. The vſe is, firſt, to ſhew how it is in our nature to be in extremes; either too ſecure, or too much caſt downe: Secondly, to teach 3

vs,

vs to be staide in a patience expectation of his mercie, and not to dispaire though out estate seeme neuer so miserable.

4 *Doctrine.* (*all the day*) as God is long or hee punish, so is he long or hee cease punishing of his children. The reason is, first, that in his iustice, correction might in some measure recompence the abuse of his patience: secondly, that he might frame vs aright, which is hard to doe, and long first, because of our vntowardnesse. The vse is, to teach vs, first, not to looke for present riddance from any crosse: secondly, not to dispayre though we haue suffered long, and prayed long, and yet are not relieued, but to abide it patiently and pray more earnestlie.

Verse 4. (*My flesh & my skin hath he caused to wax old*) *i.* the markes of his heauie hand against me for my sinne, appeareth in the wearing away of my flesh, and withering of my skinne (*hee hath broken my bones*) *i.* taken away all my steength, as *Psal.* 6.3.4. *Isay* 38.13. see chap. 1. vers. 13. and that with greatest torments, for such is the breaking of the bones.

1 *Doctrine.* (*caused to waxe olde*) Gods punishments for sinne doe often appeare euen in the bodie of man. The reason is, because, first, sinne is committed in the bodie: secondly, the body being the more sensible part, might affect vs the more when we feele Gods punishments in it: thirdly, that others may haue the more cleare example in beholding our bodies punished. The vse is, to teach vs, when we are punished in our bodies, first, to acknowledge Gods iustice in it for our sinne, which worldlings will not doe, but doe account thereof onely as an ordinarie thing: secondly, to ascribe it to his mercy that correcteth vs in this life, to learne amendment by it.

2 *Doctrine.* (*my flesh and my skinne*) the wasting and withering of the body is to be acknowledged a punishment from God; and the flourishing of the same to be a speciall blessing. The reason is, because we were created in a flourishing condition; the contrarie comming vpon vs for sinne. The vse is, to teach vs, to praise God for the health and flourishing of the bodie, more then we doe (for that it is ordinarie)

and

and to confesse our sinnes of the other.

Doctrine. [*broken my bones*] there is no torment so grieuous, but the godlie feele it, when Gods hand is vppon them for their sinnes. The reason is, because, first, his anger is most grieuous and intollerable: secondlie, hee would haue vs throughlie affected and humbled. The vse is, to teach vs, patientlie to endure any extremity that the Lord laieth vpon vs, and not dispaire vnder the waight of it. 3

[*Hee hath builded against me*] *i.* hee hath euery way enclosed me with bulwarks and ramparts, that I cannot escape nor withstand his hand [*hee hath compassed mee about with gall and weariſomneſſe.*] *i.* he hath filled mee with bitternesse and most tedious weariſomnesse. Verse. 5.

Doctrine [*builded*] the punishments that God layeth vpon vs, are inuincible, and no way to be escaped. The reason is, because, first, of his greatnesse and the infiniteness of his displeasure, when it sheweth forth it selfe: Secondlie, our weakenesse, which then especiallie we feele. The vse is, to teach vs, first, to take heed that we do not by our disobedience incurre his heauie displeasure: secondlie, to humble our selues vnder his mighty hand when hee smiteth. 1

Doctrine [*Gall*] the afflictions of the godlie are oftentimes the most grieuous things that can be felt: Example, *Israel* in *Ægipt*, *Iob* in his agonie, and manie others. The reason is, because God would haue them feele a taste of his anger, and of the desert of their owne sinnes. The vse is, first to teach vs, how iust cause we haue to be humbled: secondly, to let vs see the great mercie of God to vs, that might punish vs most extreamelie and eternally in the torments of hell. 2

Doctrine [*weariſomeneſſe*] the godlie are often brought in this life to feele nothing but griefe and sorrowe. The reason is, because God would thereby bring them to a thorough hatred of this world, and longing after heauen. The vse is, to teach vs, first, how hardly wee are sufficiently humbled, that neede to be so sharply dealt withall: secondly, that grieuous and continuall afflictions are most necessarie for vs. 3

[*Hee hath set mee in darke places*] *i.* hee hath brought me in- Verse. 6.

to great and grieuous troubles, see. verſ. 2. &c. (*as they that be dead long agone*) *i.* like to them that are long ſince dead, and both paſt remembrance, and hope of reuiuing into their former worldly eſtate.

1 *Doctrine.* (*darke place*) afflictions are both grieuous and dangerous vnto the godly, except the Lorde doe ſpecially aſſiſt them therein. For the reaſon and vſe heereof, ſee verſe 2, *Doctr.* 2.

2 *Doctrine* (*dead long agone*) God often bringeth his people to be of a deſperate eſtate in their outward condition: examples heereof are, the Iſraelites at the redde Sea, *Iob*, *Dauid*, and manie others. The reaſon is, becauſe, firſt, God will declare his power the more euidently in their deliuerance: Secondly, that it may appeare that there is no helpe in man. The vſe is, to teache vs, firſt, not to thinke it ſtrange when God dealeth ſo with vs: ſecondlie, neuer to diſpaire though wee fall into ſuch extremities; but ſtill to reſt vpon the Lord, and to hope for his out-ſtretched arme to deliuer vs.

Verſe. 7. (*Hee hath hedged mee about*) *i.* hee hath compaſſed mee round about with troubles as an hedge [*that I cannot get out*] *i.* that by no meanes I can eſcape and be deliuered (*hee hath made my chaines heauie*) *i.* hee hath made my calamitie, that I am hedged in withall, moſt heauie and burthenous vnto mee.

1 *Doctrine.* (*hee hath hedged, &c.*) As the afflictions of the godlie are manie, ſo are they not able to be eſcaped by the ſtrength of fleſh and bloud, *Pſalm.* 22. 12. 16. & 44. 22. The reaſon is, as in the *verſe.* 5. *Doctr.* 1. The vſe is, to teach vs, to feare God aboue all, ſeeing wee cannot auoyde his ſtroake. Secondlie, to bee humbled by our ſeuerall troubles, ſeeing wee cannot by ſtoutneſſe or impatiencie bee deliuered.

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[*Alſo when I cry and ſhoute*] *i.* When I pray, and for earneſtneſſe doe lift vp my voice aloude (*hee ſhutteth out my prayer*) *i.* he graunteth not my requeſts, but ſeemeth vtterly to reiect them.

Doctrine. (*when I crye*) Afflictions doe make the dulleſt and moſt froward of Gods children to crye for helpe, *Leuit.* 26, 41. *Pſal.* 107. 6. 19 28. The reaſon is, becauſe, troubles doe firſt breake the vntamed heart of man: ſecondly, take awaie blind pride, and make vs ſee our ſelues. The vſe is, to teach vs, firſt, to ſee the corruption of our nature, that needeth ſuch meanes, or elſe wil not rightly be framed. Secōdly, that afflictions are no ſignes of reprobation, ſeeing the godly feele them, & waxe the better by them. Thirdly, to giue our ſelues (eſpecially in affliction) to faſting and prayer, ſeeing the godly haue done ſo, and got much comfort thereby. 1

Doctrine. (*alſo*) The heauieſt plague that man can endure in this life, is to haue God to refuſe to heare his praier when he calleth vpon him in diſtreſſe, *Prouer.* 1. 28. *Iere.* 14. 11. 12. The reaſon is, becauſe, wee can looke for no helpe in our miſeries but from him. The vſe is, firſt, to ſhew the exceeding follie of the preſumptuous, that do deferre to repent, thinking to be heard at any time. Secondly, to teach vs, net to put off amendment from day to day, ſeeing God refuſeth to heare, when his anger is gone out againſt ſinne. 2

Doctrine. (*and ſhutteth out my praier*) God often deferreth to heare the praier of his children, when yet hee purpoſeth in due time to graunt their requeſts, *Pſal.* 22. 1. *&c.* 77. 8. *&c.* Odiection, why then are they commauded to pray alwaies? Anſwere, becauſe hee hath promiſed to heare their prayers, though he hath limited no time thereunto. The reaſon why he doth ſo, is firſt, to try their patience, & exerciſe their faith: ſecondly, to moue them to continue and to growe in feruencie. The vſe is, to teach vs, that (howſoeuer our naturall affection perſwadeth otherwiſe) it is for our good to be deferred now and then, in the obtaining of thoſe petitions, which wee 3

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aske of God according to his will.

Verse. 9 [*He hath ſtopped vp my waies*] *i.* vtterly depriued me of any meanes to eſcape (*with hewen ſtone*] *i.* moſt ſtrongly and cloſely [*he hath turned away my paths*] *i.* diſappointed mee of all my deuiſes, that I haue taken in hand for my liberty. This verſe is in effect the ſame with the 5. and 7. verſes.

1 *Doctrine (he hath ſtopped.)* This being in effect the ſame that often hath hitherunto been ſayed, teacheth vs this doctrine. The often repetition of the greatnes of our afflictions is profitable for vs. The reaſon is, becauſe, it worketh vs the better to true ſorrowe for it, which is the end of it. The vſe is, to teach vs, firſt, that we are very dull and hard to learne how greatly God is offended with vs. Secondly, that we muſt be truly humbled before that we can throughly repent.

2 *Doctrine. (ſtopped)* when God mindeth to continue our afflictions, hee will fruſtrate all the meanes vſed to bring vs out of them. The reaſon is, becauſe, no meanes can preuaile contrarie to his purpoſe. The vſe is, to teach vs, whenſoeuer wee are croſſed in our deuiſes, not to fret at the inſtruments thereof, but to acknowledge it to be the worke of God.

3 *Doctrine. (my waies)* No counſels of men can preuaile except God do bleſſe them, *Pſal.* 127, 1. &c. The reaſon is, becauſe al power to performe any thing is from him alone. The vſe is, to teach vs, firſt, to be ſure to haue warrant in the word for all our enterpriſes. Secondly, to pray alwaies to God for his aſſiſtance in euery thing that wee take in hand.

4 *Doctrine. (turned away my pathes)* God ſcattereth all the deuiſes of his people, ſo long as he is angry with them, *Iſay.* 29. 15. 16. The reaſon is, becauſe that he would thereby let them ſee that it is he that doth all things. The vſe is, to teach vs, aboue all other things to ſeeke reconciliation with the Lord, ſo ſhall our waies be proſpered with his hand.

Verſe. 10 (*He was vnto me a Beare lying in waite.*) *i.* his heauy hand was to mee as a Beare, which teareth and commeth on the ſodaine, hauing waited ſecretlie for opportunitie, to annoy me [*a lyon in ſecret places*] *i.* he was moſt ſtrong, and yet hid his power till he came vpon me vnawares.

Doctrine.

Doctrine. (a Beare &c.) God often laieth vpon his people such roddes, as bee not only sharpe and seuere, but also violent and inuincible, so as those that feele them can no waies auoide them, *Hos.* 13.7.8. *Psal.* 50. 22. The reason is, because, first, his anger is heauy of it selfe, seeing hee is infinite. Secondly, our sinnes are great and greeuous, deserving seuere punishment. Thirdly, our strength is most weake whē we haue to doe with the Lord. The vse is, to teach vs, first, to reuerence and feare him aboue all, that can cast both bodie and soule into hell fire, and to take heed of sinne that maketh him angrie with vs; but wee often doe cleane contrarie: for we feare men so much, as to auoide their displeasure, wee let not to sinne against the Lord. Secondly, to be humbled vnder Gods mighty hand, whensoeuer hee laieth any afflictions vpon vs. 1

Doctrine. (a Lion lying in secret) Gods deerest children are not able to stand vnder the weight of Gods plagues, when he visiteth them according to their sinnes, *Psal.* 2. 12. & 38. 34. *Iob* 3. 11. *&c.* The same appeareth by Christs agonie, when hee did feele Gods anger against our sinnes, which he did beare. *Luk.* 23. 30. *Math.* 26. 38. & 27. 46. The reason is, because his anger is heauie, our sinnes are grieuous, and wee weake: as in the last *Doctrine.* The vse is, first, to confute the errour of satisfaction, seeing wee cannot answere to God one for a thousand, *Iob.* 9. 2. 3. *&c.* Secondly, to teach vs how hardly our great corruption is done away. Thirdly, that we may see how needfull it is for vs now and then to feele Gods anger against vs, that wee may thereby, learne to knowe our selues, and haue our stubborne hearts broken. 2

(Hee hath ouerturned my waies) i. hee hath turned my actions cleane to another end then I ment them (*and pulled mee in pieces) i.* he hath scattered and dispersed both Church and Common-wealth (*he hath made me desolate) i.* hee hath depriued mee of friends, wealth, and all other meanes to do me good. Verse. 11.

Doctrine. (ouerturned) G O D often turneth the waies of men to another end then they aymed at, in going about the 1.

ſame: Examples hereof, *Ioſephs* bretheren ſelling him into Egypt; The Iewes putting Chriſt to death, &c. The reaſon is, becauſe man purpoſeth many thinges peruerſly, which God diſpoſeth to his glory. *Prouer.* 16. 1. 33. The vſe is, to teach vs, firſt, to magnifie the mighty power and wiſdome of God in all things. Secondly, to acknowledge (as the truth is, and often appeareth to vs by experience) that when hee altereth our purpoſes and actions to another end, it is the onlie wiſeſt and beſt way for vs that could be.

2 *Doctrine.* [*pulled in pieces*] God often bringeth a people, yea and one man, vnto a moſt deſperate condition, that ſeemeth vnrecouerable in the iudgement of fleſh and blood. The reaſon is, becauſe hee will ſhewe his mightie power in bringing to the gates of hell, and reſtoring thence againe. The vſe is, to teach vs, neuer to diſpaire, but ſtill to truſt in the Lord, whatſoeuer extremities wee fall into.

3 *Doctrine.* [*deſolate*] God often leaueth his people deſtitute of all outward helpe and comfort: for the reaſon, and vſe hereof, ſee *Chap.* 1. *verſe* 2. *Doct.* 5.

verſe. 12. [*Hee hath bent his bowe*] *i.* hee hath prepared his power, and ſhewed his purpoſe to deale ſeuerely with mee: [*and made me a marke for the arrowes*] *i.* he hath performed that his purpoſe in directing all his ſtrokes, ſo that they light onely vpon mee.

1 *Doctrine.*) God ſtriketh not his ſeruants ſo ſuddainely, but he giueth them warning afore hand, though they doe not alwaies take knowledge of it, *Amos.* 3. 7. 8. Examples hereof, 2. *Chron.* 36. 15. The reaſon is, becauſe, he is ſlowe to anger, and deſireth rather our repentance. *Pſal.* 81. 13. The vſe is, to teach vs, firſt, to acknowledge Gods great mercie towards vs, inthat he giueth vs warning by the preaching of his word. Secondly, to take heed that we neglect not his mercie offered vs by his word, leſt in ſteed thereof wee feele his heauie iudgement.

2 *Doctrine.* (*a marke for his arrowes*) The afflictions of the godlie in this life, be aboue the afflictions of all other people: for the reaſon and vſe hereof, ſee *Chap.* 1. *verſ.* 12, *Doct.* 5.

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[*Hee cauſed the arrowes of his quiuer*] *i.* hee hath made the ſtrokes that he hath layde vpon me [*to enter into my reynes*] *i.* to pierce my moſt inward and ſecrete partes, to wit, both of body and ſoule. Verſe. 13.

Doctrine. The plagues that God layeth vpon his people, doe not onely touch their bodies, but alſo they enter in moſt grieuous manner into their hearts and ſoules, *Pſalm.* 14.2.3. The reaſon is, becauſe, firſt, they were elſe not afflicted as Chriſt their head was. *Heb.* 5. 7. &c. Secondly, the ſoule firſt & chiefly ſinneth. The vſe is, to teach vs, firſt, not to diſpayre though wee be afflicted both in ſoule and body. Secondlie, to labour the more in the word and prayer, according as our afflictions are greater and more grieuous vpon vs. 1

[*I was a deriſion*] *i.* I ſeemed as a iuſt matter of mockerie *(to all my people) i.* to all thoſe that had bene friends to mee, and famililiar with mee; eſpeciallie my brethren that are fallen away in theſe troubles *(their ſong all the day long) i.* they made themſelues ſporte to recount in reprochfull manner my miſerie. Verſe. 14.

Doctrine. [*deriſion.*] The godlie are vſually more ſubiect to reproches, then anie other people. Examples hereof bee in all ages, as *Habel, Iſaac, Iſrael*, often, *Dauid*, the Prophets, Chriſt, and his Apoſtles. The reaſon is, firſt, becauſe godlineſſe ſeemeth meere fooliſhneſſe vnto them that are naturally minded. Secondlie, they ſhew (as they thinke) their owne wiſedome in diſdainefull contemning of the godlie. The vſe is, to teach vs, firſt, that reproches and ſcoffes are notes of the godly. Secondly, to prepare our ſelues to be ſubiect vnto the ſame condition, if we looke to be of the number of thoſe that walke in true godlineſſe. 1

Doctrine. This following vpon the mentioning of their afflictions, teacheth this doctrine. Then are the godlie moſt derided by the wicked, when the hand of God is heavieſt vpon them, to afflict them. Examples heereof are, *Dauid, Iob, Ieremy, Chriſt, &c.* The reaſon is, becauſe, firſt, man iudgeth after the outward appearance: Secondlie, the godlie ſeeme then to be in a deſperate condition. The vſe is, to teache vs, 2

firſt,

first, to knowe the disposition of the wicked, who (whatsoeuer they seeme to be to vs in our prosperitie) will shew their malice against vs in our afflictions: Secondly, to looke for reproach in euerie time of trouble, for else it is nothing.

3 *Doctrine (to all)* all sortes of people (though diuers one from another) doe deride the godlie in their aduersitie. This is verified in the Examples of all ages. The reason is, because whatsoeuer a wicked man loueth, hee will bee sure to hate the truth, and consequently the professors thereof. The vse is, to teach vs, not to expect the aduancement of the truth from worldlings; for wisedome is iustified of her owne children. *Matt.* 11. 19.

4 *Doctrine (my people)* Those that are neerest vnto the godly, and not fearing God, will be crosses vnto them in the time of trouble: Examples, *Iobs* wife, 2. 9. and his friends, 4. 6. &c. and manie others. The reason is, because the bond of their loue is earthly, and can administer no helpe to the inner man. The vse is, to teach vs, not to be dismayd when Parents, kinsfolke, &c. forsake vs: for so it hath bene often with the godlie. Secondlie, That religion is not to be professed, neither is it supported by any worldly reasons, or meanes; but by the spirite, and for the hope of life by it.

5 *Doctrine (their song)* the wicked doe greatly delight themselues in mocking the godlie. This appeareth by the example of the foes of *Isaac*, *Iob*, *Dauid*, *Christ*, & others. The reason is, because, first, thereby they thinke to suppresse and disgrace the truth for euer. Secondlie, they thinke their owne follie by that meanes will iustifie and aduance. The vse is, to declare vnto vs what enmitie the vngodly doe beare to the truth. Secondly, to teach vs to walke wisely, least wee giue them matter of triumphing.

6 *Doctrine (all the day)* The wicked are neuer satisfied, but doe still continue their hatred against the godlie. The reason is, first, because they doe greatlie delight therein. Secondlie, they are afraid that they haue neuer done enough to defame them. The vse is, to teach vs, to looke for continuance in afflictions, when we are in them, & to vse all good meanes

to

to enable vs to beare it patiently.

[*Hee hath filled mee*] *i.* hee hath euerie way, and in euerie part of my ſoule and bodie fraught mee with [*greateſt bitterneſſe*] *i.* with the greateſt number and meaſure of anguiſh and ſorrowe; for the Hebrewe word is the plurall number, and importeth ſo much, (*he had made me drunken with wormewood*) *i.* hee hath with the aboundance of ſorrowes, euen taken my ſences away from mee, and made me as one bereaued of vnderſtanding. Verſe, 15.

Doctrine. [*hee hath*] This ſorrowe did ariſe eſpecially from the deriſion they were in by their aduerſaries, and yet it beeing aſcribed vnto the Lord, teacheth vs this doctrine. In all our afflictions we muſt look vnto the Lord that ſmiteth, & not vnto the inſtruments thereof. For the reaſon and vſe heereof, ſee *chapt.* 1. *verſ.* 5. *doct.* 5. 1

Doctrine. [*filled mee*] This great griefe ſpoken of vpon the deriſion that they were in, teacheth this doctrine. There is no outward trouble more grieuous to the godlie, then to bee reproched by their aduerſaries in the time of their affliction. The reaſon is, becauſe, firſt, wee are much comforted in the hope that our ſufferings ſhall aduance the truth, which profeſſed deriſion hindereth. Secondly, ſuch reproches are accompanyed with much blaſphemie and wickedneſſe. Thirdly, ſuch dealing carrieth many weake profeſſors from the affecting of our cauſe and ſufferings. The vſe is, to teach vs; to take to heart the reproches that wee ſuffer for the truth, euen more then our other afflictions. Secondlie, not to bee diſmayed, as though God were not with vs, albeit theſe things ſeeme heauie vnto vs. 2

Doctrine. (*bitterneſſe*) The godly haue often vpon them, all the greateſt griefes that can bee deuiſed. The reaſon is, firſt, that which is the reaſon of the firſt *doct.* of the firſt *verſ.* of this chapt. Secondly, that God might ſhew his deteſtation of ſin euen in puniſhing his own ſo feuerely. Thirdly, that they may be truely humbled, and ſufficiently, which the ſtonineſſe of our nature will hardly yeeld vnto. The vſe is, to teach vs, firſt, to looke for ſuch extreamities, and not to promiſe our ſelues 3

ſecuritie in worldlie peace. Secondly, to eſteeme thoſe heauie croſſes good for vs, howſoeuer they be heauie vnto the outward man.

Doctrine. (hee hath filled) It is the Lord aboue that frameth
4 our heartes to bee affected with our afflictions, elſe they remaine ſtonie and aſtoniſhed. The reaſon is, becauſe, firſt, wee are naturally hard hearted. Secondlie, none can deale with the heart, but God alone. The vſe is, to teach vs, firſt, to acknowledge the exceeding hardneſſe of our hearts naturallie: which euery one that rightlie diſcerneth of his owne eſtate hath experience of. Secondly, to pray earneſtly vnto the Lord to mollifie our hard hearts, and to make them ſupple and plyable vnto his holy will.

5 *Doctrine.* The godlie muſt not be as Stoickes, but muſt be moſt paſsionate in their afflictions. The reaſon is, becauſe, firſt, their ſinnes procure them their troubles, which ought to grieue them moſt of all, that God is offended with them. Secondly; God afflicteth that we ſhould repent, which wee cannot doe without great remorſe. The vſe is, to teach vs, in our afflictions to labour our affections herevnto; which is done, firſt, by meditation of our eſtate, how corrupt by nature and how miſerable by ſinne it is. Secondly, by earneſt and continuall prayer to God to frame vs vnto his liking. Thirdlie, by watching ouer our owne wayes, and ſhunning the occaſions of ſinne.

6 *Doctrine. (drunken)* The godlie are often ſo loaden with miſeries, that they are exceedingly diſtracted therewithall, both in bodie and minde. The reaſon is, becauſe they ſurmount their reach and naturall ſtrength. The vſe is, to teach vs, not to diſpaire, though we neither ſeeme able to beare the burthen God layeth vpon vs, nor ſee anie iſſue or meanes to be rid out of it.

Verſe. 16. *(Hee hath broken my teeth with a ſtone)* *i.* hee hath made my paine moſt ſenſible and intollerable, for ſuch is the breaking of teeth *(hee hath throwne me downe vnder the aſhes)* *i.* hee hath brought mee to the loweſt eſtate, and made mee the moſt abiect of all others.

Doctrine

Doctrine.[*he hath broken*) The expreſſing of the ſame thing in ſo many tearmes and ſentences, teacheth vs this doctrine. Wee muſt ladour in our meditations to exemplifie, and enlarge vnto our owne vnderſtanding the miſeries that wee doe ſuffer in the time of our afflictions. The reaſon is, becauſe, firſt, elſe wee vſe to paſſe them ouer with a figh. Secondly, we ſhall the more equally iudge of them. The vſe is, to teach vs thereby, to make our hearts the fitter to powre out our ſupplications vnto the Lord, for the feruencie of our praier is according to the ſeriouſneſſe of our meditations. Secondly, that the Lord may ſee the carefulneſſe of our ſpirits to ponder rightlie our waies, which is a notable motiue to cauſe him to heare vs. 1

Doctrine. (*with a ſtone*) The Lord maie bring his children for their ſinnes, into the greateſt worldlie paine, and yet loue them; Examples hereof, are many in the ſcriptures, and in experience: for the reaſon, and vſe hereof, ſee *chap.* 1. *verſ.* 12. *doct.* 5 2

Doctrine. (*vnder the aſhes*) It is not for the godly to ſtand vpon any worldly credite to cleere their cauſe withall, but onely vpon the teſtimony of a good conſcience, and the vprightneſſe of their waies. The reaſon is, becauſe God often taketh all outward bleſſings from his ſeruants. The vſe is, to teach vs, to contemne[in compariſon of a good conſcience] all that fleſh and blood admireth, ſeeing it is ſo tranſitorie, & labour aboue all to be found in the feare and ſeruice of God. 3

(*Thus thou remoueſt my ſoule from peace*) *i.* by this meanes thou vtterly takeſt all quietneſſe from my heart and ſoule (*I forgat proſperitie*) *i.* haue bene ſo long inured vnto troubles, that proſperitie is vnto me, as if I had neuer known it.

Doctrine. (*my ſoule*) The outward troubles of the bodie doe often procure affliction to the ſoule. The reaion is, be- Verſe. 17.
cauſe, firſt, of the ſimpathie betwixt the one and the other. Secondlie, the ſoule is caried in the bodie, and muſt conſider the accidents thereof. Thirdly, the ſoule is chiefe in the ſin that procureth affliction vnto the bodie. The vſe is, to teach

vs to labour the ſoule vnto repentance whenſoeuer the body hath any trouble.

2 *Doctrine.* (*my ſoule farre from peace*) It is the heauieſt of all croſſes that wee can feele in this life, to want the peace of the ſoule. The reaſon is, becauſe, firſt, it is the cheife and moſt ſenſible part of man. Secondly, it reſpecteth God, and his mercie or iuſtice: but the body hath regard vnto things that are belowe. The vſe is, to teach vs, firſt, to pittie them that are afflicted in minde eſpeciallie, and to pray for them moſt earneſtly. Secondly, to pray to God in our outward affliction to keepe vs in the peace of the ſoule, ſo ſhall all outward troubles be light vnto vs.

3 *Doctrine.* (*I forgate*) God often bringeth his children ſo farre from proſperitie that they are out of vſe with it, and thinke not of it. The reaſon is, becauſe, firſt, they are ſo much accuſtomed therewithall. Secondly, they ſee ſo little hope of peace and worldly ſucceſſe. The vſe is, to teach vs, firſt, that afflictions are ordinary and continuall exerciſes for the godly. Secondly, God giueth great patience and contentment to thoſe that make right vſe of their troubles.

Verſe. 7 [*And I ſaid*] *i*. vpon the conſideration hereof I thought this in mine heart, and vttered it with my mouth (*my ſtrength and my hope*) *i*. my ability to beare theſe miſeries, and hope to be freed of them; which graces I had once a liuelie feeling of [*is periſhed from the Lord*] *i*. the Lord hath vtterly brought them to nough, as if they had neuer bene.

1 *Doctrine.* This verſe generally teacheth this doctrine: The godly are often brought to ſuch extremitie, as they finde no way out of it. This appeareth verified in many examples in the Scriptures, and by daily experience. The reaſon of it is, becauſe, firſt, God will ſhew thereby our want of power to helpe our ſelues. Secondlie, it maketh the foes more inſolent, to haſten thereby their ouerthrowe. Thirdly, Gods power is made more manifeſt in our deliuerance. The vſe is, to teach vs, firſt, not to eſteeme it a condition which the godly are not ſubiect vnto, to be ſo low brought. Secondly, when it is our caſe to learne thereby, firſt, reuerence of Gods mighty

tie power & wisdome: secondly, humility: thirdly, patience: fourthly, feruencie in praier: fiftly, longing after the fruition of the ioyes of heauen, where all miseries haue an end.

Doctrine [*strength and hope*] according to our strength, generally of knowledg, and particularly of feeling, so doe we hope. The reason is, because hope is grounded vpon faith, and faith vpon knowledge, without which there is no hope at all. *Heb.* 11. 1. The vse is, first, to confute their vanitie, that say they haue hope, when they neither haue anie knowledge or care to haue it: Secondly, to teach vs to be as carefull to grow in knowledge, as wee are to haue an assured hope. 2

Doctrine. [*my strength and my hope*] the godly in their afflictions doe recount what blessings they haue lost. So did *Dauid.* The reason is, because, first, of their loue and delight that they had therein, which is most remembred when it is lost: Secondly, that their hearts may bee made the more affected with griefe for the losse thereof, and with desire to bee restored thereunto againe. The vse is, to teach vs, first, to take the same course when we are depriued of any blessing if we desire to be thoroughly affected therewithall. Secondlie, to applie it to our selues, as a remedie against dispaire: for the consideration of Gods former mercy, giueth hope that hee will bee fauourable againe; seeing he is no changeling; & whom he loueth once, to the end he loueth them, *Ioh.* 13. 1 3

Doctrine. [*is perished*] the godlie doe not alwaies feele the comfort of Gods fauor in the like measure; this is verified, not only in the examples of *Iob*, *Dauid*, *Ieremie*, *&c.* but also in the continuall experience of Gods most excellent seruants. The reason is, because, first, God will make it the more delightfull vnto them by intermission: Secondly, that they may see what they are, if God should leaue them vnto themselues: Thirdly, that they may be the more carefull to vse all good meanes to keepe it whilest they haue it. The vse is, to teach vs, first, not to be dismaied though now and then God hide the fauor of his countenance from vs, seeing hee vseth to doe so with his deerest children: Secondly, to make the 4

best of our comforts whilest we doe enioy them, that the recounting thereof may support vs in the time of distresse.

Doctrine.(perished) the godly are often so grieuously afflicted, as they growe to a great measure of desperation: Examples hereof, are *Iob*, *Dauid*, *Ieremy*, and many other in all ages. The reason is, because, first, of their great weakenesse when God that is strong, trieth them. Secondly, they iudge according to their prsent feeling. Thirdly, of the conscience of their desertes for sinne. Fourthly, the aboundance of naturall infidelitie, which alwaies being in vs, doth then appeare to haue the greatest power. The vse is, to teach vs, first, when distrust groweth strongest in vs, not to thinke any other, but that God both may, and will raise vs vp againe: so must we also iudge of others in the like case. Secondly, neuer to yeeld our hearts to be ruled by dispaire (howsoeuer it doe long and mightily assaile vs) but to vse all good meanes to staie vs: as, first, reading and hearing the word: Secondly, daily and earnest praier: Thirdlie, the meditation of our former comforts: Fourthly, the consideration of fauour restored to other in the like case: Fiftlie, and last of all, to be resolued, as *Iob* was, *Chap.* 13.15. to trust still in the Lord, though hee should kill vs.

Verse. 19 [*Remembring mine affliction and my weeping*] *i.* When I call to minde my grieuous miseries, and the sorrowe wrought in me thereby (*the wormewood and the gall*) *i.* the bitternesse that was in it.

Doctrine. (*Remembring*) the deepe waying of Gods punishments for sinne felt in times past, doth (often) most effectuallie moue the heart vnto great lamentation. The reason is, because, first, it calleth to minde Gods anger for sinne, which is more heauie to the godly to thinke vpon, then any thing in the world. Secondly, it doth bring againe (as it were) the feeling of paines endured, which recalleth the same (or greater) feare. Thirdly, it administreth doubt whether Gods anger be appeased or no. The vse is, to teach vs, that it is necessarie for vs to bee afflicted, because it maketh vs more rightlie to consider of our estate. Secondly, when we desire

to

to be humbled, and increase in feeling, wee must meditate of our sinnes, and the punishments for them, which heeretofore wee haue felt.

Doctrine. (*affliction and weeping*) though griefe and sorrowe be naturallie the effects of affliction, yet in the godlie it must be, because of the sinne committed, and not for the penalty sustained. The reason is, because, first, it is sinne that causeth affliction. Secondly, God afflicteth vs to bring vs to repentance. The vse is, to teach vs, first, in euery affliction to search out our sinnes the cause thereof. Secondly, to labour our hearts to true repentance, which is the cause why we must bee humbled. 2

Doctrine. [*the worme-wood and the gall*] *i.* in recounting anie former thing, wee must take onely so much thereof, as may serue our turne. The reason is, because, first, it may affect vs the more. Secondly, that our mindes be not imployed about any other matter. The vse is, to teache vs, carefullie to vse meanes to keepe our affections to the thing in hand, and to shunne the meanes of the contrarie: that is especiallie to bee put in practise, when wee goe about the exercise of the word or prayer, for Sathan will labour to steale our mindes from them. 3

[*My soule throughly remembreth them*] *i.* I doe often and effectually thinke of them: for the doubling of the hebrew verbe must bee so expounded (*and museth within mee*) *i.* doth throughly ponder and consider of them. Verse. 59.

Doctrine. (*throughly remembreth*) There is no meditation that is auaileable to further in godlines, but that which is earnest & effectuall. The reason is, because, first, else it moueth not the heart. Secondly, nothing else preuaileth with the affections. The vse is, to teach vs, to vse all good meanes to make our reading, hearing, praying, &c. most effectuall vnto vs. 1

Doctrine. (*my soule*) The heart must bee throughly touched, before wee can profite by any action of religion that wee take in hand. The reason is, because, first, euery poynt of religion concerneth principally the heart. Secondly, God accepteth. 1

cepteth nothing, but that which proceedeth from the heart. The vse is, to teache vs, not to content our selues with anie outward action, but to labour that it may proceede from the sincere affection of our soules.

3 *Doctrine.* [*museth in mee*] When we are throughly affected with anie part of Gods word, or his workes, then doe wee much consider of it, and cannot easilie forget it. The reason is, because, first, it hath taken roote in the heart, which is the fountaine of all serious meditations. Secondly, it setteth the affections on worke, to digest it, vnto the ende wherevnto the heart desireth to bring it. The vse is, to teache vs, to labour that all such serious cogitations may leade vs to grow in true godlinesse: for else they are daungerous, and drawe vnto destruction, or some other extremitie.

Verse. 21. [*I consider this in mine heart*] *i.* I doe and will labour (for the verbe is the future tense) to lay these thinges vnto mine heart (*therefore will I hope*) *i.* by these things well wayed, I will gather vnto my selfe matter wherevpon I may ground my perswasion that God will be good vnto me.

1 *Doctrine.* (*I consider*) It is a speciall stay to the troubled heart, to consider how it hath striuen to be at peace. The reason is, because, first, it calleth to minde the strife betwixt the flesh and the spirite, which argueth that God hath a portion there. Secondly, it sheweth our desire of wel-dooing, which must needs be the work of grace. Thirdly, it daunteth Sathan our aduersarie, depriuing him of hope to preuaile. Fourthly, it administreth vnto vs hope that wee shall stand euen in the strongest temptations. The vse is, to teach vs, first, that in all afflictions wee examine our hearts for the time past, how vpright and carefull of wel-doing they haue bene, so shal we be the stronger in the day of triall. Thirdly, to beare with patience the present crosse, with hope of cõfortable issue, though all meanes in mans iudgement be cleane taken away.

2 *Doctrine.* (*this &c. therefore*) The right and thorough meditation of Gods punishments vpon vs for sinne, & our striuing to profite thereby, hath alwaies hope for the issue. The reason is, because, first, it taketh away all those refuges which

natu-

naturally we flee vnto, as, friends, witte, riches, ſtrength, &c. and forceth vs to flie vnto God. Secondly, the Lord reſpecteth, and is readie to helpe the broken and contrite hearted, *Iſay* 66. 2. The vſe is, to teach vs, firſt, to lay to heart whatſoeuer wee haue done or left vndone, wherewith God is offended. Secondly, that wee be not diſmayed, though griefe for it doe ſeeme to ſwallowe vs vp: for God will make the ende ioyfull, as he did to *Iob*.

Doctrine (haue hope) All our care in peace and in affliction, muſt bee howe to gather to our ſelues a certaine hope that 3
God will bee mercifull vnto vs. The reaſon is, becauſe, firſt, wee haue more neede of it then of all things elſe. Secondly, Sathan will labour more to depriue vs of it, then of any thing elſe. The meanes to attaine vnto it, bee, firſt, to ſearche in Gods word the way to attaine vnto it. Secondlie, to learne the markes of thoſe that haue it, as they be there expreſſed; and to trie our ſelues whether wee haue them or no. Thirdlie, to pray vnto God earneſtlie to giue vs not onely to haue thoſe markes in vs, but alſo to bee aſſured of them, and comforted daylie by them. The vſe is, to teache vs, that if wee haue the inward peace of the heart, and comfort of the ſoule in Chriſt Ieſus, euery thing is full of ioy vnto vs, though our life ſeeme moſt bitter, elſe are all the ioyes of the world meere miſerie vnto vs.

Doctrine. (will I hope) It is our dutie to hope for Gods fauourable hand to rid vs out of any trouble that wee are in, 4
though it continue and increaſe vppon vs, and no meanes of redreſſe doe appeare. The reaſon is, becauſe, firſt, God afflicteth vs, not to caſt vs off, but to amend vs, and trie vs. Secondly, hee vſeth ſo to deliuer his ſeruants. The vſe is, to teach vs, contentedly to take, and patiently to endure the afflictions lay'd vpon vs.

Doctrine. (therefore will I hope) 1. The conſideration of
Gods heauie rods vpon vs in this life, giueth vs hope to finde 5
fauour for the life to come. The reaſon is, becauſe, firſt, God chaſtiſeth thoſe whom hee receiueth. *Heb.* 12. 6. &c. Secondlie, it is a token of baſtardie to be without correction. Third-

lie, the whole life of the godly hath bene continual affliction: Exrmples heereof, are *Iaacob, Ioseph, Dauid, Ieremie, Israel, &c.* The vse is, to teach vs, first, neuer to promise our selues worldly peace, if wee looke to be in Gods fauour, seeing it is our lot not onely to beleeue in Christ, but also to suffer for his name, *Phil.* 1. 29. *&c.* Secondlie, to labour to suffer willingly, seeing it is a note of the godlie, and administreth hope. Thirdlie, (which is the vse of affliction, *Heb.* 12. 12.) to grow more resolute in good things, and more obedient to the truth thereby.

Verse, 22. [*It is the Lords mercie*] *i.* it ariseth from the abundance of his fauour (*that wee are not consumed*) *i.* that wee are not vtterly wasted out of this life, and throwne into the bottomlesse pit (*because his compassions faile not*) *i.* because his great mercies are infinite, for measure, and continuance: As if the Prophet in the name of the whole people of God should haue sayde; such is the greatnes of our sinnes, and the bitternesse of our punishment, as if hee should deale rigorouslie with vs, wee miserable wretches had beene ten thousand times vtterlie vndone; but wee are saued from our sinnes, and preserued in the middest of our distresses. Therefore it is not by our owne power and strength, but by Gods infinite mercie, that wee are preserued, *Isay.* 1. 9.

Doctrine. (*the Lords mercie*) The godlie neither can, neither looke to escape destruction by anie other meanes, then onely by the mercies of the Lord, in pardoning their sinnes. The reason is, because, first, in many things we offend all; the least whereof, deserueth euerlasting hell-fire. Secondly, sinne prouoketh Gods anger which is infinite as himselfe, and can not be satisfied by anie that is no more then a creature. Thirdlie, the Scripture māketh Gods mercie the first parte of our righteousnesse, *Psalme.* 32. 1. The vse is, first, to confute them, that thinke they haue it in their owne free will to bee saued: and them that looke to obtaine heauen by their merites. Secondlie, to teach vs to feare and tremble, that wee fall not into Gods vengeance, and to seeke speciallie for his mercie, esteeming it aboue our liues, or anie earthlie thing

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that

that we can desire. Thirdlie, to acknowledge it to be of his meere mercie that wee liue, &c. and to praise him dailie for it.

Doctrine. [*Gods mercie that &c.*] The mercies of the Lord 2
are sufficient to redeeme all his people from all their sinnes, and to deliuer them from all the punishments that they can fall into. The reason is, because, first, they are infinite as his maiestie is. Secōdly, else none should be saued, seeing there is none other meanes of saluation. The vse is, first, to confute Poperie, that resteth vpon workes for deliuerance (at least) from the punishment of sinne: which must needs be a grosse error, seeing the punishment deserued, is as infinite, as he that is offended. Secondly, to confirme vs against dispaire, seeing the Lords mercy is an anchor hold, so sure and stedfast,

Doctrine. [*that wee are not consumed*] The chiefest of the 3
godlie when they are at the best, doe deserue Gods displeasure and vengeance. The reason is, because, first, in manie things wee sinne all, *Iames.* 3. 2. and hee that faileth in one is guiltie in all, *Iames.* 2. 10. Secondly, our regeneration is but in part as experience teacheth. Thirdly, the righteousnesse of the best is mingled with sinne. The vse is, first, to confute the *Cathari*, the Familie of loue, and the Papists, that thinke themselues able in this life to fulfil the law of God. Secondly, it teacheth vs to abandon all pride and securitie from vs, ascribing it vnto God alone, that wee haue any power to do well. Thirdly, to acknowledge Gods iustice in all our greatest plagues that euer he hath layd, or doth lay vpon any, seeing their sinnes doe deserue the same.

Doctrine. (*compassions faile not*) Not one of Gods elect 4
can finally fall or possibly perish for euer. The reason is, because, first, Gods gifts are without repentance. Secondly, his mercies, whereby they stand, faile not. The vse is, first, to confute Poperie, that teacheth saluation or damnation to be in our owne power. Secondly, to teach vs, that if once wee haue a sure signe of Gods loue toward vs, wee are to bee assured of it to stand by vs for euer, in all temptations and trialls.

Verſe.23 (*They are renued euerie morning*) *i.* euery day, and in due time we haue new experiments of thy louing kindneſſe towards vs (*great is thy faithfulneſſe*) *i.* moſt certaine and manifeſt is thy truth, in performing largely all thy promiſes.

1 *Doctrine* [*euery morning*] God neuer ſuffereth his people to be tempted aboue their ſtrength, though hee puniſh them now and then for their ſinnes. The reaſon is, becauſe, firſt, he knoweth their weakeneſſe, and reſpecteth it in fauour. Secondly, elſe none ſhould bee ſaued. The vſe is, to teach vs, firſt, to magnifie Gods great mercy and loue to vs. Secondly, to bee comforted in afflictions, and armed againſt all extremities that can befall vs.

2 *Doctrine.* (*great is thy faithfulneſſe*) There is no parte of Gods promiſes, but it ſhall ſurelie be accompliſhed in due time. The reaſon is, becauſe, God is trueth, and all his promiſes are yea and amen: ſo that if ought ſeeme to faile, it is either for that wee doe not vnderſtand it, or elſe becauſe wee beleeue it not, as thoſe that doe either diſpaire or are ſecure. The vſe is, to teach vs, firſt, by the loue of theſe his promiſes to ſearch them out, and to beleeue them. Secondly, to hope therein without wauering, whatſoeuer extremities doe befall vs.

Verſe.24 (*The Lord is my portion*) *i.* hee is the maintenance of my ſpirituall and earthly eſtate, euen abſolutelie ſufficient for me (*ſaith my ſoule*) *i.* as my heart is fully perſwaded, and cauſeth my tongue to ſpeake (*therefore will I hope in him*) *i.* vpon which ground I doe reſt perſwaded to receiue all good things from him, and ſhall want nothing.

1 *Doctrine* [*the Lord is my portion*] *i.* Euery one of Gods people hath the Lord for his portion, and enioyeth him for his neede, ſo farre as is beſt for his comfort heere, and his eternall ſaluation hereafter: as, for their ignorance they haue his knowledge: for their infidelitie, his faithfulneſſe: for their fooliſhnes, his wiſedome: for their ſinfulnes, his holines: &c. The reaſon is, becauſe, firſt, GOD in his eternall decree did chuſe all his to be veſſels of honour. Secondly, elſe could none

be

be saued because of our naturall miserie. Thirdlie, hee hath giuen his sonne Christ Iesus to euery one of his seruants, and so with him all things. *Rom.* 8.32. The vse is, first, to confute the opinion of workes foreseene, seeing wee could haue nothing foreseene in vs but that which hee had appointed to giue vs. Secondly, to ouerthrow their pride that swell in that they haue: for what haue they that they haue not receiued? 1. *Cor.* 4.6.7. &c. Thirdlie, to teach vs to be humbled with the veiwe of our owne nakednesse and pouertie. Fourthly, to make it our whole care to haue the Lord for our portion, & to account all things but dung in respect of him. Fiftly, to giue all glorie to God for all things, vsing them wisely to his honour. Sixtly, to giue vs matter of comfort in all temptations and troubles, seeing hee that is strongest, is ours: so that whatsoeuer wee haue lost, or shall loose, it is nothing, seeing he is all in all.

Doctrine. (*saith my soule*) The open profession of the truth is vaine, except the heart in feeling apprehend the same within. The reasō is, because, first, diuers reprobates can profesſe Godlinesse. *Mat.* 15.7.8. *Isay.* 1.13. *Mich.* 6.6.7. *&c* Secondly, God gineth the soule a principall part of man, and will especiallie be serued with it. Thirdly, God is a spirit and will bee serued in spirite. *Iohn* 4.22. and 4.6. fayth (without which it is impossible to please God. *Heb.* 11.6.) is in the heart, or not at all. *Rom.* 10.9.10. The vse is, to teach vs, first, not to trust in the outward seruice of God prescribed in his word, seeing it is abhominable before God, without the pure affection of the heart. Secondly, not to esteeme others by their outward profession onely, except wee see such fruits as must needes come from the heart. Thirdly, that all shewes of religious deuotion, without warrant of the word, be sinne. This confuteth all the deuises of Poperie, that men haue inuented and doe make so much of. 2

Doctrine. (*therefore will I hope in him*) It is the dutie of Gods children so to rely vpon the Lord for all good things, as that they may satisfie themselues with the certaine perswasion thereof. The reason is, because, first, God is all-sufficient, 3

Gen.17.1.&c. Secondlie, God will haue none of his glorie giuen to any other. Thirdly, none can doe any thing for vs, or against vs, without his power assisting them. The vse is, to teach vs, first, that none can persever vnto the end, with patience in hope of saluation, vnlesse he rest in God alone: and therefore neither Infidels that beleeue not Gods word, nor Papists that relie so much vpon Saints, nor ignorant ones that are without knowledge, and so without faith, nor impatient persons that tarie not Gods leysure, but vse vnlawfull meanes, can by any meanes haue part of this perseuerance. Secondlie, to vse with praier and carefull diligence all lawfull meanes to confirme vs herein, and to shun the contrarie.

Verse. 25. (*The Lord is good vnto them that trust in him*) *i.* God sheweth himselfe most bountifull and fauourable to all them that in a true faith rest vpon him, and haue their affiance in him, hoping for his fauour (*to the soule that seeketh him*) *i.* to him that from his heart laboureth in the meanes that God hath appoynted, to come vnto the knowledge and fayth in him.

I *Doctrine.* (*the Lord is good*) Gods goodnes sheweth it selfe dayly and bountifully to his people. This is verified in the examples of the whole scriptures, and in dayly experience, to their bodies and their soules in matters peculiar to them, and common with the wicked: for this life, to prouide for the body and comfort the soule: for the life to come, to deliuer from hell and bring to heauen. The onely reason hereof, is, because his good pleasure is such. The efficient cause is his loue; the materiall cause is, the obedience of his sonne; the end is, his glorie, and our saluation. The meanes whereby he conueigheth it vnto vs, is his word, and his spirit. This hath bene manifested in all ages, as the booke of God and dayly experience doth witnesse. The vse is, first, to teach vs to magnifie his exceeding loue vnto his children, whom hee might haue created the vilest of his creatures, and after haue cast them into hell fier with the diuell and his angells. Secondly, to allure vs to serue him in all feare and obedience, or else to leaue vs the more cleerely without excuse, at the day of account.

Doctrine. [*trust in him*] i. The godly doe rest vpon Gods promises by faith, and patiently waite for the performance of them by hope. The reason is, because, first, they beleeue them to be vndoubtedly true. Secondly, they are assured in their hearts to bee partakers thereof, because they finde the notes of the godly in themselues. Thirdly, they are assured of his loue to them, his power to doe what he list, and wisedome to bestowe and performe when hee seeth meete, that which may tend to his glorie and their good. The vse is, to teach vs, first, to trie our selues; if wee can finde our selues so affected, to reioyce and goe on: if not, to repent of it and amend. Secondly, to strengthen our patience in euery tryall, which is the exercise of our faith. 2

Doctrine. [*to the soule that seeketh him*] The greatest care that Gods seruants shuld haue in this life, is to seeke the Lord (how he may be knowne and feared aright) by those meanes that hee hath appoynted therevnto. The reason is, because, they can finde no peace in any other thing without the same; if they doe, their case is fearefull. Secondly, they know that the treasure of all good things must needes bee in the true knowledge and worship of him that made and goureneth the whole world, and all that is therein. Thirdly, they haue heretofore found much comfort therein, which encouraged them therevnto euerie day more and more. The vse is, to trie our selues how carefull we are heerein; inwardly by the excusing or accusing of our hearts: and outwardly by our care and diligence in hearing, reading, meditation and prayer. Secondlie, to reproue them, as giuing fearefull tokens of beeing without God in this world, who make no care to seeke him according to his word. 3

[*It is good, both to him that trusteth*] i. it is a happie thing for him that is grounded vpon the Lord, as his rocke (*and to him that wayteth for the saluation of the Lorde*) i. to him that is silent at (for so the hebrew word signifieth) the saluation of the Lord, as resting satisfied therewith, and waiting for the performance of it. Verse. 26.

Doctrine. [*It is good, both, &c.*] The trusting in God, and patient 1

Patient waiting for his saluation, is full of comfort, and quietnesse euen in this life. The reason is, because, first, it setteth the heart at rest, which maketh all outward troubles easie to be borne. Secondlie, it sharpeneth the affections in all spirituall exercises, especiallie in the longing for heauen. The vse is, to teach vs, to vse good meanes to attaine vnto it, and to account all things vile in respect of it.

2 *Doctrine (to trust)* wee must trust in the Lord, though the things that wee desire appeare not. The reason is, because, first, God often hideth his countenance from his seruants, to trie them. Secondly, wee knowe God will be as good as his promise, beeing neuer yet iustlie charged to bee short of his word. Thirdly, it is the nature of faith to trust to obtaine that which appeareth not, *Rom.* 8. 24. 25. *Hebr.* 11. thoroughout. The vse is, to teach vs, first, that wee may not alwaies looke to haue the present enioying of that comfort, which God hath promised, and wee desire; seeing it shall sometimes bee eclipsed vnto vs. Secondly, to hope certainely for whatsoeuer God hath promised, though wee feele it not, and not bee discouraged.

3 *Doctrine. (waiteth for, &c.)* They that doe truely trust in God, are satisfied therewith, and doe wayte with patience for the performance of the hoped saluation. The reason is, because, first, they knowe that fulnesse of ioye is prepared for them. Secondly, it swalloweth vp all troubles, as beeing nothing in comparison thereof. The vse is, to teache vs, first, to labour aboue all things to attaine vnto this confidence, seeing it hath such excellent contentment in it. Secondly, to trie our hope by our patience, and to increase our patience by the due meditation of our hope.

Verse 27. *(It is good for that man)* 1. it is an happie thing for him, that is to bee framed to those qualities mentioned in the former verses *(that hee hath borne the yoke)* 1. that hee hath suffered afflictions, which tame and keepe vnder our corrupt nature *(in his youth)* 2. in the beginning of his time, before sinne growe strong and headie in him.

12 *Doctrine. (is good, &c.)* the crosse is a most necessarie

meanes

meanes to bring a man vnto true godlineſſe. The reaſon is, becauſe, firſt, our nature is otherwiſe vntameable, and will not receiue inſtruction. *Pſal.* 119.67. &c. Secondly, it bringeth vs to the conſideration of our ſelues, & (if God bleſſe it) hindreth many ſinnes that in proſperitie wee runne into. The vſe is, to teach vs, firſt, to eſteeme afflictions moſt neceſſarie for vs. Secondly, to know that when God afflicteth vs, it is to frame vs to his will, and to learne to profite thereby.

Doctrine. [*yoke*] afflictions are heauie and vnſauorie to flesh and blood. The reaſon is, becauſe, firſt, they croſſe the naturall deſires thereof. Secondlie, they drawe vs to that, which naturally wee haue no will vnto. The vſe is, firſt, to ſhewe vs the peruerſeneſſe of our nature, that doth ſo greatly miſlike that which is ſo good for vs. Secondly, not to be caſt downe, though wee feele the weight of afflictions verie heauie vnto vs: but to beare them willingly and patientlie, ſeeing wee haue benefite by them. 2

Doctrine. [*in his youth*] The ſooner that wee be exerciſed with afflictions, the better it is for vs. The reaſon is, becauſe, firſt, younger yeares are more plyable to any inſtruction: as we ſee in the learning of humane artes or tongues; yea in the taming of any wilde beaſt. Secondlie, longer cuſtome therevnto, maketh it more eaſie and more profitable vnto vs. The vſe is, to teach vs, firſt, the cauſe why the godlie haue (almoſt) with the profeſsion of religion, entred into perſecutions. Secondly, that though our afflictions begin and ende with our life; yet are wee not to be caſt downe or grieued, but to reioyce in it, ſeeing it is good for vs. 3

[*Hee ſitteth aboue and is ſilent*] *i.* in quiet maner hee vndertaketh the affliction, and meditateth ſecretly of it (*becauſe hee hath layd it vpon him*) *i.* ſeeing the Lord Almightie, that loueth him, hath layd his rod vpon him. Verſe, 28.

Doctrine. [*ſitteth alone, &c.*] Afflictions doe frame Gods people to patience and humilitie. The reaſon is, becauſe, firſt, their vnbrideled ſtomacke is broken thereby. Secondlie, their ſinnes and deſert thereof bee layde before their eyes by them. Thirdlie, Gods inevitable hand is ſeene in them. 4

Fourthly, they obtaine much profite in godlyneſſe by them The vſe is, firſt, to teach vs, that they are neceſſarie for vs. Secondly, to trie our ſelues by our increaſe in patience and humilitie, how much wee haue profited by ſuch afflictions as we haue ſuffered.

2 *Doctrine. (alone and is ſilent)* Afflictions doe giue vs iuſt occaſion of meditation for the examination of our ſelues, what is amiſſe in vs. The reaſon is, becauſe, firſt, God (beeing iuſt) will not puniſh vs without our deſert thereof. Secondlie, he will not withdraw his rod to our comfort, without our amendment. Thirdlie, wee cannot throughly amende without ſerious meditation. Fourthly, the heart is much eaſed with a thorough examination of our ſelues, and calling vpon God for the amendment of that is amiſſe. The vſe is, to teach vs, that when we be afflicted, we muſt enter into ſuch an account with our ſelues, if wee looke for any profite by the ſame.

Doctrine. (hee hath layed it) The godlie are contented to
3 beare whatſoeuer the Lord layeth vpon them. The reaſon is, becauſe, they haue deſerued much more at his hands. The vſe is, to teach vs, firſt, to trie our ſelues whether wee be ſo affected, or no. Secondly, to labour more and more to be contented with whatſoeuer condition it ſhall pleaſe the Lord to lay vpon vs.

Verſe. 29. *(Hee giueth his mouth to the duſt) i.* hee humbly throweth downe himſelfe before GOD, acknowledging all to be iuſt that is vpon him, and ſayth in his heart *(it may be there is hope) i.* though I ſee no reaſon of remedie, all meanes failing mee, and Gods hand beeing ſo heauie vpon mee; yet will I wayte, for parduenture he will ſhew mercie vnto me: with this kind of ſpeech the ſcripture teacheth how diffidence and diſtruſt is driuen away, as *Iohn.* 14. 12.

Doctrine. (hee putteth) The godly, hauing rightly profi-
1 ted by their afflictions, doe reuerence Gods power in puniſhing them, and doe humble themſelues vnder his hand. The reaſon is, becauſe, firſt, they are aſſured of his power, wiſedome, and loue. Secondly, they will not be driuen from him

him by any extremitie, knowing that out of his fauour there is nothing but horror. The vse is, to teach vs, first, not to iudge of the crosse according to our owne carnall reason, but according to Gods iustice and righteousnesse. Secondly, to striue to accept patiently whatsoeuer he layeth vpon vs, bee it neuer so extreame and grieuous.

Doctrine. (it may be there is hope) wee must trust in God, and waite for the performance of his promises, though there bee no hope in the iudgement of flesh and blood. The reason is, because, first, he is both able and willing to be as good as his worde, though hee haue refused the time when, in his owne power. Secondly, hee hath alwaies in greatest extremities deliuered his people. Thirdly, hee bringeth vs into straights to try vs. Fourthly, it is the nature of faith, not to be quailed, 1 *Iohn.* 8. 4. The vse is, to teach vs, first, that faith is a thing that reason or mans strength cannot attaine vnto: and therefore we must beg it of God, and vse the meanes that hee hath appoynted in his worde to attaine vnto it, and to grow in it. Seeondly, to trie our selues how strong in faith wee bee, by our resolution and perswasion of a ioyfull issue, though we be in the greatest straights that any of Gods children haue fallen into. 2

(Hee giueth his cheekes to him that smiteth him) *i.* he taketh willingly and patiently the stripes that men doe iniuriously lay vpon him *(hee is filled with reproache)* *i.* hee sustaineth all kindes of vexations from the handes of all kindes of vngodly ones. *Verse.* 30

Doctrine. (Hee giueth, &c.) The Godly do patiently beare the iniuries that men doe lay vpon them. The reason is, because, first, they knowe it cannot be done by them without the Lord. Secondly, they are assured that it is for their good. The vse is, first, to reproue the impatiencie and reuenge that naturally we are addicted vnto. Secondly, to teach vs to trie our selues how much wee haue profited by affliction, by the measure of patience (being ginuited) that wee haue attayned vnto. 3

Doctrine (filled, &c.) The godly are subiect to all kinde of 2

vexation by the handes of all sortes of men. The reason is, because, first, whatsoeuer the wicked do loue, they are haters of the trueth, and the professours thereof. Secondly, the godly are not of this world, but chosen out of it. *Ioh.* 15.19. *&c.* Thirdly, they doe not runne to the same excesse of riot with the wicked, 1. *Pet.* 4.4. The vse is, to teach vs, first, to looke for many and diuers molestations from the wicked in this world. Secondly, to learne to take them patiently, and so profit in godlinesse by them.

verse. 31 [*For the Lord will not reiect for euer*] *i.* howsoeuer it please the Lord for a time to hide his louing countenance from his seruants, yet doth not hee put them farre from him (for the hebrew word signifieth) without restoring them to the feeling of his fauour againe.

1 *Doctrine.* [*for*] An assured hope of deliuerance grounded vpon Gods promises, is the onely cause of the patience and humility of Gods children in their troubles. The reason is, because, first, the corruption of mans nature beeing of it selfe wayward, cannot take afflictions patientlie, without supernaturall helpe: therefore wee say, without hope the heart would breake. Secondly, where there is no hope, there is no faith: where there is no faith, there is no comfort to giue patience. Thirdly, else the damned might haue patience which they haue not, as appeareth by their gnashing of teeth. The vse is, to teach vs, to be carefull to vse the meanes of obtaining hope, and growing in it, praising God for such meanes as we haue, and mourning for that wee want.

2 *Doctrine.* (*forsake*) The godly in the extremities of their afflictions, doe sometime imagine that GOD hath forsaken them. The reason is, because, first, their guiltie conscience acknowledgeth all damnation due vnto them. Secondlie, the waight of Gods anger that darkeneth their faith for the time. Thirdlie, God doth thereby make them know what they are without him, and causeth them to make more precious account of his fauour, when it is renued vnto them. The vse is, to teach vs, first, not to cast off all hope either of our selues, or others, though wee be brought to the pit of desperation

ration in our owne iudgements. Secondlie, to distrust our owne strength and knowe the weakenesse thereof, that we may grow more and more in knowledge and in the fruits of the same.

Doctrine. [*for euer*] It is impossible that God should forsake for euer, any one of his children. The reason is, because, first, whome once hee loueth, to the end he lou th them. *Iohn* 13.1. seeing his gifts are without repentance, *Rom.* 11.29. *&c.* else none could haue hope in their troubles, but all must needes dispaire. The vse is, to teach vs, first, how to vnderstand the speech in the scripture that saith, GOD repented: namely, that is spoken according to mans capacitie, for that it seemeth so to vs when he staieth his threatned iudgements. Secondly, vpon that ground to condemne their doctrine that thinke any of the elect can perish, or any of the reprobates be saued. Thirdly, to be comforted in our temptations, seeing wee once felt comfort, and God is no changeling. 3

(*But if he afflict*) *i.* Notwithstanding he doth vsually laie many and heauy afflictions vpon his people (*yet hee hath compassion*) *i.* yet hee doth in pitie, and euen in his wrath, remember mercie. *Habac.* 3.2. (*according to the multitude of his mercies*) *i.* euen because he is infinite in mercie, & hath alwaies vsed to shew fauour. verse. 32

Doctrine. (*if hee afflict*) God doth necessarilie afflict one waie or other, euery one of his children. The reason is, because, first, euerie one angreth him by those sinnes which he dailie committeth. Secondly, correction is a seale of Gods loue towards them. *Heb.* 12.4. *&c.* Thirdly, it is profitable for them, if it be rightly taken, and vse made of it. The vse is, first, to reproue their iudgements as most foolish, that thinke them the greatest sinners, that haue the most grieuous punishments in this life. Secondly, to teach vs, not to pray for a freedome from afflictions in this life, for that were against faith and Gods loue to vs. Thirdly, to reioice in troubles, enduring them patiently, though they be most bitter to our nature, and to praise God for them, seeing we haue (or may haue) so many benefites with them. 1

2 *Doctrine* [*yet hee hath compassion.*] God suffereth none of his children in afflictions to be tempted aboue their strength; but alwaies maketh his loue knowne vnto them by deliuering them in due time. The reason is, because, first, else none could stand, seeing the weakenesse of mans nature would yeeld vnto the least temptation. Secondly, it is an inseparable propertie of God to shew mercie, whensoeuer it is expedient for any of his seruants, *Isay* 54.7.8. *Psal.* 89.33.34. *Heb.* 5.2. The vse is, to teach vs, first, not to repine or accuse God in the greatest of our afflictions. Secondly, to bee comforted in all our troubles, waiting with patience and prayer for the manifestation of Gods compassions and mercies to vs.

3 *Doctrine.* [*according to the, &c.*] The loue and mercie of God is the onely fountain, and cause of all the fauour shewed to his people. The reason is, because, first, all men are sinners, deseruing Gods curse, which cannot bee remoued by any Saints or Angels. Secondly, man is not able of him selfe to thinke a good thought, 2. *Cor.* 35. all his righteousnesse being as a filthy cloute, *Isay.* 64.6. The vse is, to teach vs, first, to be humbled in the consideration of our owne miserable estate without Gods mercie. Secondly, to seeke onely to God for all good thinges, vsing the meanes approued by his word for the obtaining of the same, and auoiding all other. Thirdly, to prayse God onely for all the good thinges that wee doe or shall enioy, and not the meanes, but as second causes and instruments of the same.

4 *Doctrine.* (*multitude of his mercies*) No sinnes in any of Gods children can be vnto death, be they neuer so many and grieuous. The reason is, because, first, Gods mercie is ouer all his workes, and reioyceth against iudgement. Secondly, his mercie is infinite as his maiestie, and cannot be ouercome of sinne. The vse is, first, to confute the Popish distinction of veniall and mortall sinnes: for the greatest are veniall if God forgiue them, and the least mortall, if hee shewe not mercie. Secondly, to teach vs, to admire Gods great mercies towards vs, and not to take libertie to sinne thereby, but to vse the same

ſame as anotable prouocation ſo feare, loue, and obey him, ſeeing hee is ſo mercifull vnto vs.

[*For hee doth not puniſh from his heart*] *i.* it ariſeth not from Verſe. 33.
Gods voluntarie deſire, but from the ſinne of man that God puniſheth (*and maketh ſorrowfull the children of men*) *i.* giueth them cauſe by afflicting them to bee vexed and grieued.

Doctrine. [*for, &c.*] ſinne conſtraineth the Lord to afflict 1
his deareſt children, for the reaſons heereof, ſee *verſ.* 27. *Doct.* 1. The vſe is, to teache vs, firſt, to abhorre ſinne aboue all things whatſoeuer. Secondly, to accuſe our ſelues alone, as the cauſe of all our afflictions.

Doctrine. [*not puniſh from his heart*] GOD taketh no de- 2
light in afflicting his children, *Pſalm.* 81. 13. *Iſay.* 1. 24. The vſe is, to teach vs, firſt, to abhorre their prophaneſſe, that ſay, God ſporteth himſelfe in puniſhing man. Secondly, by his example, to cenſure others with all remorſe and pitie, not delighting to diſgrace them.

Doctrine. [*maketh ſorrowfull*] The godly may not bee as 3
Stoikes, but muſt bee moſt paſſionate in their afflictions: for the reaſon and vſe heereof, ſee *verſ.* 15. *Doct.* 5.

[*To ſtampe vnder foote*] *i.* to ſpoyle without regard (*all the* Verſe. 34.
priſoners of the earth) *i.* all thoſe that are in miſerie, and caſt in bonds in this world by the power of men.

[*To wreſt the right of a man*] *i.* by falſe witneſſe and cor- Verſe. 35.
rupt meanes, to take from the iuſt that which is his owne (*before the face of the Superiour*) *i.* in ſolemne iudgement vnder colour of lawe, and that in the ſight and preſence of thoſe in authoritie.

[*To ouerbeare a man in his cauſe*) *i.* by ſtrength, authoritie, Verſe. 36.
or cunning, to cauſe a man to haue ſentence againſt him (*the Lord ſeeth not*) *i.* God doth not approoue anie ſuch thing, as *Deuter.* 12. 13. for ſeeing, is heere to be vnderſtood as knowing is, *Pſalm.* 1. 6. *Math.* 7. 23. it being manifeſt that God ſeeeth and knoweth all things, though hee approoue and allowe onely that which is good.

Doctrine. (generally out of theſe three verſes) Though 1
the

the wicked bee rayſed vp by Gods hand to afflict his people for their ſinnes, yet ſhall they not thereby bee accuſed, but (without repentance) condemned for it. The reaſon is, becauſe, firſt, it is heere ſayde that GOD alloweth of no ſuch thing. Secondlie, to condemne the innocent and iuſtifie the vngodlie, are both an abhomination vnto the Lord. *Proverb.* 17.15. *&c.* Thirdlie, though God worke their action, yet is hee farre from the euill of their affection therein: for hee hath one purpoſe in it, which is moſt holie, and they another, which is moſt wicked. *Iſay*, 10.5.12. *&c.* Fouthly, they ſhall not bee helde excuſed, ſeeing Gods purpoſe therein is not onely to feare his children from offending, but alſo to make the damnation of the wicked more iuſt. *Matth.* 23.33. *&c.* Fiftlie, God hath ſuch loue to his children, that he hath giuen ſpeciall charge for their defenſe. *Pſalm.* 105.15. and threatened ſeuere puniſhments to fall vpon their oppreſſors, *Geneſ.* 13.14. The vſe is, to teache vs, firſt, what cauſe the wicked haue to bee afrayde of, ſhewing violence vnto any of Gods children. Secondlie, to doe no wrong vnto others by anie pretence, nor anie way lay the blame vpon God for anie thing, ſeeing that were to aggrauate our owne offences. Thirdlie, to learne patience, and to be ſtayed from reuenging our ſelues vpon our aduerſaries, ſeeing God vſeth them for our good, and will ſeuerely puniſh the iniuries done vnto vs.

2 *Doctrine, (to ſtampe, &c.) i.* It is the lot of the godlie to be oppreſſed and abuſed by the wicked in this world. The reaſon is, becauſe, firſt, they thinke it a ſpeciall meanes to make them fall from the truth, and terrifie others from beleeuing it, ſeeing them ſo numbred among the wicked, and ſeeing bondage croſſeth our naturall affection. Secondlie, God ſeeth afflictions profitable to his people, to bridle their naturall deſires, and to make them haue the pleaſures of this life in leſſe account. The vſe is, firſt, to reproue the corrupt iudge of them that account all that are in affliction as moſt wicked and miſerable, ſeeing it was euer the condition of the beſt: Examples heereof, *Iacob, Ioſeph, Ieremie, Dauid, Chriſt, &c.*

Se-

Secondly, to teach vs to take afflictions patiently, seeing wee haue therein a portion with the righteous: and seeing wee shall haue the greater crowne of glorie, if we continue vnto the ende. Thirdly, not to yeelde vnto vnlawfull conditions to be freed from the troubles wee fall into.

Doctrine. [*all the prisoners*] Though Magistrates haue power from God ouer the subiects bodies, yet will hee punish all wrongs, and want of protection, that they vexe them withall. The reason is, because, first, their power is not absolute, but limited to the rule of Gods word. Secondly, there is no respect of persons with God. *Psal.* 82. 7 *Acts.* 10. 34. The vse is, first, to teach all superiors to take heed, least they goe beyond the power that *GOD* hath giuen them, seeing the mischiefes are infinite that flowe from misgouernement. Secondly, to teach vs rather to suffer then to be a meanes of euill, though the Magistrate should iudge vs to it. 3

Doctrine. [*to wrest*] It is the lot of Gods children to be oppressed before Magistrates, by false accusers, and lying witnesses: Examples heereof, are *Naboth, Christ, Steuen, &c.* The reason is, because, first, the tongue is most easilie abused. Secondly, the truth is thereby most disgraced, seeing it carrieth a shewe of beeing done iustly. Thirdly, we are thereby made the more like to Christ our head. The vse is, first, to teache vs, not to be too much dismayed with such dealings against vs, seeing it is the lot of the righteous. Secondly, to teache Magistrates, to searche out such false accusers and witnesses, and to punish them with that they thought to lay vppon the innocent: for so should it be by the law of God: the want of practise whereof, maketh both Church and common weale to flow with false accusers. 4

Doctrine. [*to ouer-beare, &c.*] It is the lot of the godly to be ouer-borne by the wicked in euery controuersie. The reason is, because, the wicked will, first, flatter rulers: secondly, lie and suborne all vnlwfall meanes that may bee deuised. The vse is, to teach vs, first, to auoyd all occasions of having controuersie with the wicked, as much as may bee. Secondlie, not therefore onely to esteeme a man faultie because hee is 5

condemned before the Magistrates: for he may be ouerborne in his righteous cause.

6 *Doctrine.* (*the Lord seeth it not*) The Lord doth not like of, but will bee sure to bee reuenged of all the iniuries done to the innocent, whether it be by Magistrates, accusers, witnesses, or any others. The reason is, because, God is not onelie iust in all his owne wayes, but also a seuere reuenger of the vnrighteousnesse of men. The vse is, to teache vs, of what condition soeuer we be, to take heede that we doe not wrong any man, either couertly, or openly, seeing GOD will call all men to account, and iudge of euerie one according to his deedes.

Verse. 37. (*Who is hee then*) *i.* what man, or what creature in heauen or earth is there? (*that saith it commeth to passe*) *i.* that is able to say such a thing shall bee, and to cause it to bee indeede, (*and the Lord commaundeth it not*) *i.* except the Lorde giue his consent that it shall bee, and his power to bring it to passe?

Doctrine. (*who is hee then*) No man can bring anie thing
B to passe, except the Lord giue power therevnto, *Isay.* 43. 15. *Dan.* 3. 16. *Matth.* 10. 29. *Prouerb.* 20. 24. The reason is, because, God is Almightie; that is, all might and power comming onely from him: therefore is he saide to make the earth swallow vp his foes, *Exod.* 15. 12. *Numb.* 16. 31. to remoue mountaines, *Iob.* 9. 5. to measure the windes and waters, *Iob*, 28. 25. to turne mans heart, and send plagues. *Psal.* 104. 25. *&c.* to say to the North, giue, *Isay.* 43. 6. and to the deepes, be drie, *Isay.* 44. 27. to diuide the roaring sea, *Isay* 51. 15. and to beare rule ouer the kingdomes of the earth, *Dan.* 4. 29. The vse is, to teache vs, first, howe bruitish they bee that thinke to doe anie thing as of themselues, or (as it were) not regarding, or, in despite of the Lord: to such hee giueth notable foyles euen in this world; as, to *Pharaoh. Exod.* 5. 2. *Senacherib, Isay*, 38. *&c.* Secondly, to acknowledge his mightie power, and in all things that wee take in hand, to be sure wee haue the warrant of his word, craving his strength to assist vs therein.

Doctrine.

Doctrine [*commaunded it*] Nothing is done in this world, 2
but the Lord is the principall doer of it, *Prouer.* 16. 33. The reason is, because (as in the former doctrine) all power is of God: so as, man hath no power but from him, and yet is hee not the author of sinne, seeing hee doth all thinges to an holie end, and with a most pure affection: whereas man doing the selfe same action, hath a sinister purpose in it, and doth it with a sinfull affection, which maketh it a sinfull action in him: this is euident in the selling of *Ioseph* into Egypt: in the spoyling of *Iob*: and crucifying of *Christ*: all which actions he did to an holie end, with a most pure affection: but man did them to an euill intent, with a corrupt affection. The vse is, to reproue them that thinke the Lord doth onely suffer many things to be done, and yet the Scripture tearmeth him a doer (and not onely a sufferer) of such kind of actions, *Exod.* 7. 3. hee hardned *Pharaohs* heart, *Exod.* 21. 13. God hath offered, &c. *Gen.* 45. 8. *God sent mee hither*, *Acts.* 4. 28. *to doe what thy counsell and hand, &c. Iames.* 4. 15. *if the Lord will, &c.*

(*Out of the mouth of the highest*) *i.* From the decree and *Verse.* 38
secret appointment of GOD (*commeth not euery euill and good thing*) *i.* proceedeth both prosperitie and aduersitie, and all actions that tend to either of them.

Doctrine. Both prosperite and affliction that doe befall any in this life, come from the decree and hand of the Lord; *Amos.* 3. 6. *Isay.* 45. 7. *Iohn.* 9. 10. The reason is, because (as in the former doctrine) hee is the principall doer of all things. The vse is, first, to confute the vaine opinion of Fortune, whereunto the Philosophers and carnall ignorant people vse to ascribe the thing whereof they see not an apparant cause. Secondly, to teach vs, to acknowledge him the author of our good, and to praise him for it: and not to stay vpon the meanes, as naturally we do: and to take patiently afflictions as from him, not fretting at the instruments, which could do nothing without him, but finding the cause in our owne sinnes: as the next verse teacheth.

(*Why should liuing man murmure himselfe*) *i.* what follie is

it that any man ſhould vexe his ſoule in misiudgeing of his eſtate, and ſeeking by-pathes to winde himſelfe out (*man for his ſinne,*) i. man I ſay that ſuffereth iuſtly the puiſhment of his ſinnes: for the Hebrue word is vſed both for ſinne, the ſacrifice for ſinne, and the puniſhment for ſinne.

1 *Doctrine.* [*wherefore &c.*] It is the propertie of a naturall man to be moſt impatient and wayward in his afflictions. The reaſon is, becauſe, firſt, they croſſe his afflictions which hee deſireth to ſatiſfie. Secondly, hee wanteth Gods ſpirite which is the worker of patience, and comfort in diſtreſſes. The vſe is, firſt, to declare vnto vs in what miſerable condition wee are by nature, if God ſhould leaue vs therein. Secondly, to teach vs, to trie our ſelues in all afflictions, what meaſure of godlineſſe wee haue by the power that patience hath in vs to rule our naturall affections.

2 *Doctrine.* (*turmoyle himſelfe*) Man is naturally diligent to winde out of afflictions, and inuenteth many meanes, but neuer findeth out the right: Examples hereof, are *Pharaoh* and *Saul*. The reaſon is, becauſe, firſt, afflictions doe naturally diſcontent vs. Secondly, wee haue a naturall inclination to labour for our owne good. Thirdly, our nature is ſo corrupted, that of it ſelfe it can doe no good thing. Fourthly, Sathan laboureth to keepe vs in error. Fiftly, God onely directeth to wel-doing, which naturally we are farre from. The vſe is, to teach vs, not to truſt in any thing that wee can inuent of our ſelues, but to bee ſure to haue a warrant out of Gods word for all things that wee take in hand, and to pray him to bleſſe our endeuours therein.

3 *Doctrine.* (*man for his ſinnes*) Whatſoeuer man ſuffereth, he is to eſteeme it iuſtly deſerued by his ſinnes, that he hath committed. The reaſon is, becauſe, firſt, GOD is iuſt, and cannot doe any wrong. Secondly, all men commit many ſinnes, the leaſt whereof deſerue all that can bee laied vpon vs. The vſe is, to teach vs, firſt, in all our afflictions to acknowledge our ſinnes to bee the cauſe thereof, and to learne to profite thereby to amendment. Secondly, to learne to iuſtifie God (which is the drift of this place) and patiently to beare

it,

it, ſeeking to amend, as followeth.

(Let vs ſearch) i. Let vs take a ſuruey of *(and trie) i.* and proue by the touchſtone of Gods worde *(our waies) i.* the thoughts, words and deeds that wee haue conceiued, ſpoken and done; and what they haue deſerued, if God deale in iuſtice with vs *(and turne againe vnto the Lord) i.* be heartilie ſorrowfull for that which is amiſſe, craue pardon for it with certaine beliefe to obtaine it, and frame the reſt of our liues according to his will. Verſe. 40.

Doctrine. (let vs, &c.) Thoſe that will ſoundly turne vnto God, muſt diligently examine their former life. The reaſon is, becauſe, firſt, none can repent him of that which hee doth not ſeriouſly thinke of. Secondly, repentance is not found if any knowne ſinne be not particularly repented of. Thirdly, it will lay the multitude of his ſinnes before him at once, which will grieue him and humble him the more. The vſe is, to teach vs, firſt, that they are farre from repentance, which goe on ſleepily in a carnall courſe, not recounting what they haue bene. Secondly, if that we will prooue to our ſelues that we doe truly repent, wee muſt heedfully begin with this ſearching of our ſelues. 1

Doctrine. [trie] In examining our ſelues (which is the beginning of true conuerſion) we muſt trie our former behauiour, how agreeable it hath bene to Gods will. The reaſon is, becauſe, elſe wee cannot loath and leaue that is amiſſe, and goe on in that which is well. The vſe is, to teach vs, firſt, that they are far from conuerſion that are ignorant of Gods word the touchſtone in this triall. Secondly, that we muſt be carefull to obtaine the knowledge of Gods will, and to examine our ſelues ontinually by it. 2

Doctrine (turne) It is nothing that wee looke to our waies and ſee what is amiſſe therein, except wee repent of it, aske God forgiuenes, beleeuing to obtaine remiſsion, and leade a new life. The reaſon is, becauſe, firſt, the knowledge of our ſinnes (if wee goe no further) ſhall doe vs no good, but make our condemnation more iuſte, euen in our owne iudgement. Secondly, wee are to trie, and ſearch our waies, 3

to the end that wee may turne vnto the Lord. The vse is, to teach vs, first, that they are neuer the nearer to God, that can talke much of their owne sinnes, and Gods mercies, if they haue no reformation in their liues. Secondly, to bee carefull (if wee will proue our selues rightly to feare God) that we reforme our selues, in whatsoeuer Gods worde condemneth, and walke in that which is prescribed by it.

verse. 41. (*Let vs lift vp our hearts*) *i.* by heartie prayer send vp our petitions (*with our hands*) *i.* and lift vp our handes; that by that outward gesture, our affections may bee more stirred vp vnto prayer (*vnto God*) *i.* vnto the creator and gouernor of the whole world, that onely is able and willing to forgiue vs our sinnes (*in the heauens*) *i.* aboue all earthly things: and therefore our faith must looke vpward.

1 *Doctrine* (*let vs lift vp, &c.*) True repentance worketh in vs most earnest and hearty prayer. The reason is, because, first, in it wee see miserie in our selues, and what need wee haue to seeke to God for helpe. Secondly, it assureth vs of Gods loue to vs, and readinesse to heare vs. Thirdly, it encourageth vs to call vpon the Lord, who in our conuersion hath giuen vs experience of his vnspeakeable mercies. The vse is, to teach vs, first, to be as diligent in performing this prayer aright, as wee are desirous to proue our owne hearts that our repentance is vnfained.

2 *Doctrine.* [*our hearts*) Prayer to GOD consisteth not in wordes, but in the feruent and faithfull lifting vp of the heart. The reason is, because, first, GOD is a spirit: *Ioh.* 4. 24. and respecteth not the outward action in his worship. Secōdly, diuers haue prayed aright, that haue vttered no words, *Gen.* 24. 63. *Exod.* 14. 15. The vse is, first, to reproue them that thinke prayer standeth in saying ouer certayne sentences; which is the disposition of all men naturally; but the Papists exceed in it, of whome the saying of the Prophet is verified, *Isay* 29. 23. *&c.* Secondly, to teach vs, to take heede that in prayer our hearts be set vpon that we pray for, and neither be carried away by any other by-thoughts, nor contented with an ordinary affection therein.

Doctrine.

Doctrine. [*our hands*] Wee may vse all outward meanes (that haue warrant in the word) to stirre vp our affections, to bee more feruent in prayer. The reason is, because, first, wee are naturallie dull in it. Secondlie, our hearts are often mooued with the things that our outward sences doe apprehend. The vse is, to teache vs, first, to what ende kneeling, lifting vp of the eyes, and handes, &c. are commended vnto vs, in the holy scriptures; to wit, not as partes of Gods seruice, but as meanes to further vs in it. Secondly, to take heede that wee rest not in any of these outward things, but bee prouoked to the inward duety by them. 3

Doctrine. [*vnto God*] All our prayers are to be made vnto God alone, *Psal.* 50. 15. *Rom.* 10. 14. The reason is, because, first, it is hee onely that graunt our requests. Secondly, we are not commanded in the scripture, to call vpon anie other: and therefore if wee doe, it is not of faith; and consequently it is sinne. The vse is, first, to reproue the dotage of the heathen, that prayed to the sunne, moone, and starres: and of the Papists, that prayed to Angels, and Saints. Secondly, to teach vs to make all our prayers vnto the Lord alone, in the name of his sonne Christ, for such things as hee hath promised in his word, and in such manner as he hath prescribed. 4

Doctrine [*in the heauens*] The prayer of the faithfull must neuer rest vpon anie thing in this world, but looke vnto the mightie God, the author of all things. The reason is, because faith reacheth aboue reason, or things that are seene. The vse is, to teach vs, not to measure our hope when we pray, by our owne worthinesse or vnderstanding, but by the promise of God, grounded vpon his power and truth. 5

Verse. 24.

[*Wee haue sinned*] The hebrue word signifieth, a failing, or comming short of our duetie: the meaning is, wee haue left vndone that which wee should haue done, (*and haue rebelled*) *i.* done that which wee are forbidden (*thou hast not spared*) *i.* thou hast layde thy iudgementes largely vppon vs.

The three first doctrines are gathered generally out of this large confession following.

Doctrine.

1 *Doctrine.* The time of of affliction requireth a speciall kind of shewing our repentance, both more feruent and with longer continuance then ordinarie. The reason is, because, first, God therefore afflicteth vs, that wee might bee brought to a more thorough repentance, *Luke.5.35.&c.* Secondly, Gods anger against vs for sinnes, is manifested vnto vs by afflictions: which must be turned away by our vnfained repentance, or we shall be consumed. Thirdly, God hath vsually brought his people to such speiall declaration of repentance and blessed them therein, *1. Sam. 7.5.6. Nehem. 1. 2. &c. Hest. 4. 16.* The vse is, first, to reproue the Papists, that haue set times of fasting euerie yeare, whether they haue cause to mourne or to reioyce. Secondly, to reprooue carnall professors that thinke fasting, &c. to pertaine to the olde Church onely, and not to vs; seeing Christ saide, it should be also sometimes vnder the Gospel, *Luk. 5.35. &c.* Thirdly, it teacheth vs, that wee must performe especiall duties, both priuate & publique, when the punishing hand of God is vpon vs in particular, or the church in generall. Fourthly, it sheweth that affliction is most profitable for vs, seeing it increaseth our repentance, and whetteth the feruencie of our affection in prayer.

2 *Doctrine.* It is necessarie for Gods people to béginne their prayers to God with a free confession of their sinnes. *Psalme 32.5. Daniel, 9.5. Nehemi. 1.6.* The reason is, because, first, else wee obtaine no forgiuenesse. Secondly, else wee haue no assurance that wee haue repented, seeing confession doth alwaies accompanie repentance. Thirdly, otherwise we cannot rightly and throughly condemne our selues, and cleere the Lord for punishing vs. Fourthly, by the confession of our sinnes, wee are the more humbled, and prepared the better to prayer. The vse is, first, to reprooue all them that iustifie themselues like the proude Pharisie, and offer vp their owne worke for satisfaction vnto God, as the Papistes doe. Secondly, to reproue them that will not gladly beare sharpe reproofe for their sinnes, nor be contented to be censured by those meanes that God hath prescribed in his worde for the same purpose. Thirdlie, it teacheth vs for to loue them that ad-

admoniſh vs often, and reproue vs ſharpely, when wee haue offended, eſteeming them our deereſt friendes, and auoyding ſuch as flatter, as *Leuitic.* 19. 17. *Matth.* 18. 18. ſeeing it is the meanes to bring vs to this confeſsion, which is ſo neceſſarie.

Doctrine. It furthereth to thorowe repentance, that Gods people doe in their prayers adioyne to their confeſsion of ſinnes, a recitall of the iudgements that are vpon them for the ſame. The reaſon is, becauſe, firſt, they may thereby (if they will, learne them by no other meanes) know and thinke vpon the multitude, and heynouſneſſe of their offenees. Secondly, thereby they are made to feele what neede they ſtand in of Gods mercie, that they may the more earneſtlie ſeeke vnto him in feare and trembling. Thirdly, Gods mercie is readieſt for them that moſt freely acknowledge his iuſtice in puniſhing them. Fourthlie, to teache vs to recount Gods iudgements vpon our ſelues, and others, generally or particularly, that wee may bee the better humbled and fitted thereby to prayer. 3

Doctrine. [*ſinned: heb. failed*] Euery childe of GOD is iuſtly puniſhed, that fayleth in anie dutie, whatſoeuer it bee, that God hath commanded him in his word. The reaſon is, becauſe, firſt, all are his creatures, and are to bee obedient whollie to his commandements. Secondly, he made vs able in our creation to fulfill his whole law. Thirdly, the leaſt failing in our dutie, is ſinne that prouoketh Gods anger, and bringeth a curſe, ſeeme it neuer ſo trifling a matter in our corrupt iudgement. The vſe is, firſt, to reproue the Papiſts, that turne manie of Gods commaundements into counſells, and ſo make them not enioyned vnder payne of Gods curſe: and alſo accounting manie ſinnes veniall in themſelues. Secondly, to reproue them that think themſelues wronged, if they be puniſhed, and haue not fallen into notorious groſſe ſinnes; neuer remembring that duties muſt be done, aſwell as vices auoyded. Thirdly, to teach vs, to acknowledge God to be holie, iuſt, and righteous, whatſoeuer he lay vpon vs heere: alſo not to content our ſelues with a ciuill life, ſeeing wee are en- 4

ioyned to doe whatsoeuer God hath commaunded.

5 *Doctrine. (rebelled)* It is rebellion against the Lord, to despise anie of his lawes, though all humaine lawes should approue vs therein. The reason is, because, first, God is King of kings, and wil be serued without exception. Secondly, else God should yeeld vnto men. Thirdly, weeare to obey men (onely) in the Lord, and no further. The vse is, first, to reproue rulers that require obedience of their subiects to all their own decrees, not regarding whether God be disobeyed thereby or no. Secondly, to reproue them that pretend mans law to defend themselues in their sinnes; as in the breach of the Sabboth, contentednesse with the dumbe Ministerie, putting of money to vsurie, &c. Secondly, it teacheth vs alwayes to holde this both in iudgement and practise, *It is better to obey God then men. Acts, 5.29.*

6 *Doctrine. (not spared)* No excuse nor priuiledge can shield any man from Gods plagues for sinne. The reason is, because, first, God cannot hold the wicked innocent. Secondly, God must necessarily in loue correct his children, that they may knowe their sinnes, and the desert thereof, and bee reformed thereby. The vse is, to teache vs, first, to gather the haynousnesse of our sinnes, by the grieuousnesse of our punishments. Secondly, to shun all excuses by priuiledge of byrth, wealth, authoritie, &c. (for no excuse will serue) but to acknowledge Gods iustice and mercie in punishing vs. Thirdlie, so often as wee are any way afflicted, to labour to amend our liues, if wee looke to be eased.

Verse. 43. *(Thou hast couered vs with wrath) i.* Thou hast ouerwhelmed vs with the multitude of thy iudgementes, that flowe from thine anger against vs for our sinnes, *(and persecuted vs) i.* followed vs with all kindes of thy iudgements, to euery place that we haue fled vnto, and met with euerie excuse that wee could pretend *(thou hast slaine) i.* destroyed vs in great aboundance *(and not spared) i.* shewed no compassion to anie age or sexe.

Doctrine. (Thou hast couered, &c.) The godlie endure
1 more trouble in this worlde both inwardlie and outwardlie,

then

then any other: for the reason and vse hereof, see *chapt.* 1. *vers.* 12 *doctr.* 5.

Doctrine. (*persecuted*) There is neither place to hide our selues in, nor excuse that will defend vs, when God purposeth to punish vs for our sinnes: for the reason, and vse hereof, see *vers.* 5. *doctr.* 1. 2

Doctrine. [*thou hast*] and yet it was the enemies that did it, teaching vs this doctrine. In our afflictions we must not looke to the instruments, but to the Lord that smiteth: for the reason, and vse hereof, see *chapt.* 1. *vers.* 5. *doctr.* 5. 3

Doctrine. (*slaine and not spared*) As God is full of mercy in his long suffering, so is his anger vnappeasable, when it breaketh our against the sonnes of men: for the reason, and vse hereof, see *chap.* 2. *vers.* 2. *doct.* 2. 4

Doctrine. [*not spared*] Men feele not Gods hand sufficiently to be humbled thereby, except the Lord smite them most seuerely. The reason is, because, first, of our naturall blindnesse and blockishnesse to follow that which is righteous in Gods sight. Secondly, such is our hypocrisie, that else we would seeke shifts. Thirdly, our course in sinning is naturally so strong, that it wil not otherwise be staied. The vse is, to teach vs, first, what monsters we are by nature. Secondly, to renounce our selues and all that we can doe, acknowledging Gods iustice howsoeuer hee punish vs, and ascribing it to his meere mercy, that there is any good thing in vs. 5

[*Thou hast covered thy selfe with a cloud*] *i.* thou doest (as it were) hide thy selfe and set a barre betwixt thee and vs [*that prayers should not passe through*] *i.* to the ende that our supplications should not come vp in thy sight. verse. 44.

Doctrine. [*covered thy selfe, &c.*] The sinnes of Gods people doe often separate betwixt God and them, that his mercies might be kept from them, *Isay* 59. 2. *Ieremie* 5. 25. The reason is, because, first, our sinnes prouoke his wrath till it be appeased. Secondly, els we would not much feare Gods anger: such is our corruption. The vse is, first, to reproue them that blame God or his word, ministers or Gods means 7

that hee vſeth when any plague is vpon them. Secondly, to teach vs to blame our ſinnes for euery indgement that is vpon vs. Thirdly, to labour our hearts carefully to repentance, and to obey the Lord, ſeeing it is the nature of euery ſinne, to ſeparate betwixt God & vs, chuſing death (if the will of God be ſuch) rather then life by ſinfull meanes.

2 *Doctrine. (praier ſhould not)* God often deferreth to heare the praier of his children, when yet he purpoſeth in due time to graunt their requeſts: for the reaſon, and vſe hereof, ſee *verſ.* 8. *doct.* 3.

verſe, 45. *(Thou haſt appointed) i.* By thy hande that diſpoſeth all things, thou haſt giuen vs the conditon of *(the ſweepings and refuſe) i.* ſuch as are abhorred and loathed *(in the midſt) i.* by the greateſt in number and accoumpt *(of the people) i.* thoſe nations that haue occaſion to thinke of vs,

1 *Doctrine. [the ſweepings)* When God meaneth thoroughly to humble his people, hee maketh them odious in the eies of all men, 1. *Cor.* 4. 13. The reaſon is, becauſe, firſt, he would take all matter of worldly oſtentation from them, which whileſt they haue, they are hardly pulled downe. Secondly, that the enemies in the error of their iudgement might haue a perſwaſion of wel-doing in moleſting them. Thirdly, that they may know by experience, the vncertaintie and vanitie of worldly confidence: and ſo (being out of loue therewith) long for heauen, and delight in heauenly things. The vſe is, to teach vs, firſt, the peruerſeneſſe of our diſpoſition, that needeth ſo ſharpe meanes to doe vs good. Secondly, whenſoeuer wee fall into diſgrace with the world, to better our waies, by leauing our ſinnes, and being more zealous in godlines.

2 *Doctrine. (thou haſt, &c.)* It is the Lord that layeth diſgrace vpon his people in this life, or elſe it could not fall vpon them. The reaſon is, becauſe, he is Almightie, and doth all things, as *verſe.* 37. *doct.* 1. The vſe is, firſt, to reproue them that aſcribe ſuch things to fortune, and them that reſpect chiefly the inſtruments of their diſgrace. Secondly, to teach vs, whenſoeuer any ſuch thing befalleth vs, to acknowledge

it to be the hand of God vpon vs for our ſinnes, and to learne amendment by it.

Doctrine. [*in the middeſt*] That which tendeth to the diſ- 3
grace of the godlie, is more generallie receiued, then any other tydings whatſoeuer. The reaſon is, becauſe, firſt, God will haue it a matter to humble them, and a ſtumbling blocke to the wicked. Secondly, it is the longing deſire of the wicked to faſten any thing vppon the godly that may diſgrace them. The vſe is, to teache vs, firſt, not to iudge of anie by the report of the world. Secondly, not to be amazed when it is our caſe, but to profite by it to amendmendment.

[*All our enemies*] *i.* all that are againſt vs, of all nations, Verſe. 46.
and degrees, (*haue opened their mouth*) *i.* haue freely and largelie ſpoken ((*againſt vs*) *i.* whatſoeuer might defame vs.

Doctrine. In that this followeth vpon Gods giuing them 1
ouer into reproache, wee learne this doctrine. God muſt giue his people ouer into reproache before that the wicked can reuile them. The reaſon is, for that the tongues aſwell as the actions, of all men are directed by the Lord, and ſtopped at his pleaſure. The vſe is, to teache vs, to bee humbled by it when wee fall into the reproache of men, acknowledging it the hand of GOD: ſo did *Dauid*, 2. *Samuel.* 16. 10. *&c.*

Doctrine. [*all our enemies haue opened, &c.*] It is a ſpeciall 2
propertie of the wicked to rayle at the godlie, and reuile them: for the reaſon, and vſe heereof, ſee *Chapt.* 2, *verſe.* 16. *Doctr.* 2.

[*Feare and the pit*] *i.* great terror, and no way to eſcape, but beeing as they that ſticke faſt in a ditch, when their ene- verſe. 47.
mies purſue them (*is come vppon vs*) *i.* is our preſent condition, by reaſon of the inſolencie of the enemie (*deſolation*) *i.* vtter ouerthrow (*and deſtruction*) *i.* an irrecouerable renting of vs in ſunder.

Doctrine. (*Feare, &c.*) when the wicked inſult againſt the 1
godlie, then are they in greater vexation then vnder anie other croſſe that can befall them. The reaſon is, becauſe,

firſt, religion it ſelfe is thereby diſgraced, which ought to be dearer vnto them then their liues. Secondly, they haue cauſe to feare that God will wholy deliuer them and their religion to bee troden vnder foote of ſpoylers. The vſe is, to teach vs, firſt, to trie our ſelues how zealous we are of Gods glory, by the meaſure of our griefe, when the enemies doe blaſpheme. Secondly, to ſtriue to take to heart more and more the diſhonour of the trueth by the reuilings of men.

2 *Doctrine.* (*the pitte*) Gods people are ſometimes brought vnto ſuch extremities, as they cannot poſsiblie ſee anie way to eſcape. The reaſon is, becauſe, firſt, God will let them ſee that their helpe is not in themſelues, but in him. Secondlie, thereby wee knowe what grieuous things our ſinnes doe deſerue to bring vs into. Thirdly, God ſheweth vs thereby the hatred of the enemie, that wee may learne to ſhunne him. The vſe is, to teache vs, firſt, not to iudge of our ſelues or others by the outward eſtate of this life. Secondlie, to looke for ſuch a condition, and to prepare our ſelues to beare it.

Doctrine. (*deſolation*) when the wicked doe preuaile moſt, then is the miſerie of the godlie greateſt. The reaſon is, becauſe, they cannot both flouriſh together. The vſe is, to teach vs, to pray heartily vnto GOD for the ſuppreſſion of the vngodly, and protection of his people from the furie of the wicked.

4 *Doctrine.* (*deſtruction*) when God bringeth his people into ſtraights, it is an eaſie thing for the wicked to make hauocke of them. The reaſon is, becauſe, firſt, the Lords ſtrength that was for them, is then turned againſt them. Secondly, the godly holde it lawfull to vſe good meanes onely, whereas the wicked deuiſe any, whether good or euill to ſerue their turne. The vſe is, to teach vs, not to wonder at the ſodaine growth of the wicked, but to acknowledge our ſinnes that doe giue God ſuch cauſe to ſtirre them againſt vs.

5 *Doctrine.* (*deſtruction*) In the deſolation of the Church of God, there doe fall out great diſtraction, and rents among

the members thereof. The reason it, because, first, Gods presence, the bond of their vnitie, is remoued from them. Secondly, they followe their owne deuises, which are all diuers one from another. Thirdly, they are readie (in the corruption of their nature) eache to lay the blame vpon others, and none vppon themselues. The vse is, to teache vs, first, to trye thereby who doe feare God soundly, 1. *Corinth.* 11. 19. *&c.* Secondly, to take heede that wee bee no occasion of Schisme among bretheren whatsoeuer extremitie befall vs.

[*Mine eye*] *i.* mine eyes: the singular number for the plurall, (*desendeth*) *i.* falleth (as it were) whollie away (*in riuers of water*) *i.* such aboundance of teares come from them, as though they were whollie dissolued into water (*for the destruction*) *i.* for the ruine and ouerthrowe (*of the daughter of my people*) *i.* my bretheren, so tender and deare vnto mee. Verse. 48.

Doctrine. (*mine eye, &c.*) 1 The godlie ought more by outward signes to declare their sorrowe for the ouerthrowe of the Church of God, then for anie other calamitie that they can haue share of in this life. The reason is, because, first, Gods glorie is thereby defaced. This caused *Moses, Exod.* 32. 32. and *Paul, Rom.* 9. 3. to be so earnest, as to neglect their owne felicitie in respect thereof. Secondly, the faith of euery one in particular is much shaken thereby, the meanes of sustaining it beeing ouerthrowne. Thirdly, those that are linckted with vs in the neerest bond, are in danger of falling away. Fourthly, the aduersaries mouth is opened to blasphemy. The vse is, to teach vs, when wee heare or see this desolation, to labour with our selues, that wee may be affected with it, and not passe it ouer carelesly, though it goe well with vs in particular: thus did *Nehemiah*, 2. 3.

Doctrine. [*riuers of water*] When teares are shed for the 2 ouerthrowe of religion, they are vndoubted signes of the true feare of GOD. The reason is, because, first, they declare that Gods spirite dwelleth in that heart, whereby religion (which naturallie wee regarde not,) is made deare

vnto

vnto it. Secondly, it argueth a fellow-feeling betwixt the body hurt, and the partie weeping; and consequently, an vnfeined ingrafting into Christ Iesus. The vse is, to teach vs, to trie our selues, what measure of this sorrow is in vs, for the desolations that the Church of God hath euerie where.

Verse. 49. (*Mine eye droppeth*) *i.* floweth from me in teares (*and stayeth not*) *i.* continueth without ceasing (*because of no intermission*) *i.* because there is no stay, or breathing time of the miserie that is vpon the daughter of my people.

1 *Doctrine.* (*and stayeth not*) when God smiteth his people without intermission, then ought they to mourne without ceasing. The reason is, because, hee smiteth to bring them to thorowe repentance; wherevnto when they attaine, hee will stay his hand. The vse is, first, to reproue them that take not their afflictions to heart for amendment, and those that thinke mourning for a day sufficient. *Isa.* 58. 5. *&c.* Secondly, to teach vs, to labour our selues, and increase in mourning so long as the Lords hand continueth heauie vpon his Church in generall, or our selues in particular.

Verse. 50. (*Till the Lord looke downe*) *i.* till God declare by his fauourable hand, that he looketh vpon vs; for he alwayes looketh vpon all things (*and beholde from heauen*) *i.* send vs the light of his fauourable countenance, by a mightie deliuerance.

1 *Doctrine* (*till, &c.*) When the Lords correcting hand is vpon his people, he seemeth to neglect them, and not to looke vpon them. The reason is, because, first, he withdraweth the feeling of his louing fauour in many respects. Secondly, they iudge (especiallie in their agonie,) according to their present feeling. The vse is, to teach vs, to vse all good meanes to continue the Lords louing countenance; and if hee frowne, not to thinke our selues forsaken.

2 *Doctrine.* (*till the Lord, &c.*) The godlie in affliction doe neuer giue ouer mourning and humbling themselues before God, till the rodde be remooued. The reason is, because, first, it is the nature of faith, not to be ouercome in affliction. Secondly, they knowe they must be afflicted till they be sufficientlie humbled, and therefore they labour to growe in it.

The

The reason is, first, to reproue them that cast off the profession of godlinesse, because affliction goe with it, and embrace this present world with *Demas*. Secondly, to teach vs, not to be so much wearie of the rod, as of our sins that continue it vpon vs, because they are not repented of.

(*Mine eye*) *i.* the miserie that I see with mine eye (*griueth mine heart*) *i.* gaueth great cause of lamentation vnto my heart (*aboue all the daughters of my citie*) *i.* more then the most passionate women vse to be vexed with that which doe most nearely touch them. Verse. 51.

Doctrine. (*mine eye*) The eye in seeing the outward miseries that God laieth vpon vs, is a speciall meane to make vs the more sorrowfull in heart for it. The reason is, because, first, the sight is the quickest of the senses. Secondly, things seene are most surely and amply knowne and vnderstood, seeing a report may deceiue vs, but not the sight; for that it vieweth all the circumstance, as *Deut.* 28. 31. *&c. Ier.* 52. 10. The vse is, first, to administer comfort vnto those that want their sight, seeing they cannot behold the things that are lamentable, as those that haue it. Secondly, to teach vs to vse our eyes to the beholding of lawfull things onely, lest God cause vs to see that which shall make a most deepe impression of griefe into our hearts. 1

Doctrine. [*aboue all*] Naturall affection of the most passionate woman can breed no such griefe of heart, as the miserie of the Church of God doth often worke in the godly. The reason is, because, first, they mourne for things temporall, these for spirituall. Secondly, they haue nothing but naturall affections to set them on worke; these haue Gods spirit also that helpeth them herein, and worketh a greater affection to Gods truth, then any affections of nature can worke in a mother to the child of her wombe. The vse is, to reprooue them that would haue men become voyde of passions, as the Stoikes; and those that call this sorrow melancholie, and fanaticall motions; deriding those that do thus mourne. Secondly, to teach vs to learne by the affection of naturall women, how to lament for the decay of religion, 2

and the affliction of Gods people

verse. 52. (*Mine enemies*) i. those strangers, and vnkinde folkes that set themselues against me (*Chasedme*) i. pursued after mee to destroy me (*sore*) i. in most eager and extreame manner (*as a bird*) i. as a fowler pursueth the bird, with desire to take it (*without cause*) i. I hauing giuen them no occasion hereof by any harme that I haue entended or done against them.

1 *Doctrine.* (*mine enimies*) The true Church and faithfull people of GOD, doe neuer want enemies whileſt they liue here, who doe maſt eagerly purſue them, by all meanes ſeeking to ouerthrowe them. The reaſon is, becauſe, firſt, many walke in the broad way, who being of contrarie qualitie to the godly, doe therefore hate them, 2. *Cor.* 6. 14. 15. *&c. Pſal.* 124. 6, 7. *and* 129. 1, 3. *and* 56. 1. *&c.* Secondly, Gods prouidence hath diſpoſed that it ſhould bee ſo, for the more iuſt condemnation of the wicked, and the greater good of his ſeruants. The vſe is, firſt, to reprooue the papiſts, that make multitude, and a viſible Monarchie a note of the true Church. Secondly, to teach vs, to take heede of familiaritie with the wicked, leſt we be either ſmitten by them, or drawne to ioyne with them in ſmiting the innocent. Thirdly, to looke alwaies for ſuch hatred, if wee deſire to walke ſoundly in the waies of the Lord.

2 *Doctrine* (*as a bird*) The godly of themſelues are ſo ſimple and weake, that they can neither preuent, nor withſtand the pollicies or ſtrength of their aduerſaries. The reaſon is, becauſe, firſt, GOD vſuallie chooſeth thoſe that be naturally ſimple, 1. *Cor.* 1. 27. *&c.* therefore are they termed doues, *Pſal.* 74. 19. *Cantic.* 2. 14. ſheepe. *Iohn* 10. 27. *Math.* 10. 16. *&c.* Secondly, the godly are but fewe, weake, and making conſcience to tie themſelues only to lawfull meanes. The vſe is, firſt, to reproue the Popiſh error of commending men for their pompous worldly wiſedome: as alſo the Iewes, carnall men, & politiques, that condemne the meane eſtate of Chriſts people, and looke onely to the worldly meanes that men doe admire. Secondly, to teach vs, to looke for both ſubtile, craftie, and open violent enemies, if wee will ſerue God aright.

Doctrine. [*without cause*] The wicked are moued by the malice of their owne hearts, to persecute the godly, not hauing any cause giuen by them to moue them thereunto, *Pro.* 1. 11. 7. The reason is, because, first, the godly are fewer, weaker, simpler, and withdraw themselues from them. Secondly, nothing can be iust cause to make one bitter against another but sinne, which the wicked hate not. Thirdly, God in his prouidence hath appointed it to bee so, to shewe his righteousnes in deliuering his, and ouerthrowing the other. The vse is, to teach vs, to take patiently the wrongs offered vs by the wicked, seeing they hate vs not for our sinnes, but for the best things in vs, assuring our selues that the righteous God will take our cause into his owne hand. 3

(*They*) *i.* the enemies mentioned in the former verse verse. 53.

(*haue shut vp my life in the dungeon*) *i.* haue not onelie imprisoned mee, but also vsed cruell meanes to take my life from mee (*and cast a stone vpon me*) *i.* set an hinderance against mee to deprive me of all meanes of recouerie: this was especially true in *Ieremy* his owne person, *Ierem.* 37. 16.

Doctrine. (*shut vp my life*) The wicked be often so enflamed with malice against the godly, as nothing will satisfie them but their blood, for the reason and vse hereof, see *Chap.* 2. *verse* 16. *doct.* 3. 1

Doctrine. (*and cast a stone vpon mee.*) The wicked doe not content themselues with ordinarie meanes to seeke the life of the godly, but also practise often more then naturally seemeth needefull, *Mat.* 27. 66. The reason is, because, first, they beare a deadly hatred to the trueth and professors thereof, *Rom.* 3. 13. *&c.* Secondly, the sting of their euill conscience, that maketh them alwaies feare they shall not preuaile, *Dan.* 6. 16. 17. The vse is, to teach vs, first, that they that bend themselues against the Church of GOD, shall be madde as Woolues, and foolish in their practises, whose hope GOD will bring to confusion. Secondly, that wee may not despaire, though all meanes be against vs. Thirdlie, to giue all praise for the Churches deliuerance vnto God alone, seeing hee doth so miraculously worke for it. 2

Verse. 54. [*Waters haue flowed ouer mine head*] i. many and great miseries, and troubles haue ouerwhelmed and oppressed me both in soule and body [*I said I am destroyed*] i. I perswaded my selfe, and vttered it with my wordes, that I was vtterly ouerthorowne, seeing no meanes to the contrarie, and all occasions that might be to make me thinke so.

1 *Doctrine.* [*waters, &c.*] many grieuous, and ineuitable are the troubles and miseries which Gods faithfull people suffer in this life, *Acts*, 14. 22. *Psalme*, 34. 19. and 69. 1. 2. 15. 16. &c. 2. *Tim.* 3. 12. The reason is, because first, Sathan and the wicked dog continually pursue them with deadly hatred, seeking to destroy them. Secondly, God scourgeth euery sonne that he receiueth, *Heb.* 12. 6. to bring them to repentance, to conforme them to Christ their head, to make them out of loue with this life, and to inflame their thirst after that which is to come. The vse is, to reproue all prophane and fearefull men that mislike them that suffer, or dare not suffer for the truth, thinking them best, that suffer least. Secondly, to teach vs to prepare our selues to suffer extremities whilest we be heere, seeing our lot is to suffer for Christ, if we rightly beleeue in his name.

2 *Doctrine.* [*I said*] The godly oppressed with miseries, are often brought both to doubt, and to dispaire for the time, *Iob.* 13. *Psalme*, 22. 1. and 77. 1. to the 11. *Ieremie*, 15. 18. and 20. 14. &c. The reason is, because, first, they iudge according to their present feeling. Secondly, mans infirmitie is naturally prone to infidelitie. Thirdly, God in his wisdome withdraweth the feeling of his grace for a time, to let them see themselues, and to make them seeke to him the more earnestly. Fourthly, to make them more thankfull for his grace when they feele it, and more carefull to continue in it. The vse is, to teach vs, first, that we are most miserable by nature, if God leaue vs to our selues. Secondly, to looke for heauy temptations in the time of afflictions. Thirdly, not to cast off all hope of recouering, though we seeme to be in a most desperate condition, but carefully to vse the meanes thereof, as first, the meditations of our former feeling: secondly, prayer:

thirdly, the vse of the exercises of religion: fourthly, company and conference with the godly onely.

[*I call vpon thy name*] i. I prayed heartily vnto thee [*O Lord*] i. O thou that rulest the whole world [*out of thy lowe dungeon*] i. from the place and condition of greatest extremitie, when no meanes of deliuerance appeared. Verse. 55.

Doctrine. [*I called*] The godly doe pray vnto the Lord for 1
his grace and fauour, euen when they are in such great extremitie, that all hope, in reason, is past: Examples hereof, *Moses* at the red sea, *Israel* often, *Ionah* in the whales bellie, &c. The reason is, because, first, their faith can neuer bee quayled, seeing it is that which ouercommeth the world, 1. *Ioh.* 5. 4. *&c.* Secondly, they rest vpon Gods trueth, that fayleth not, and power that ruleth all things. The vse is, to teach vs, first, to striue against that temptation which perswadeth to surcease praying when our case seemeth desperate. Secondly, that their profession was but temporarie when troubles doe quaile. Thirdly, to call still vpon God in the day of our troubles, yea, to increase in feruencie, according to the increase of danger and continuance therein.

Doctrine. [*lowe dungeon*] There is no condition so mi- 2
serable in this life, but the godly may and doe fall into it: Examples, *Abraham* for vncertaine dwelling, *Dauid* for many enemies, *Iob* for inward and outward miserie of all sortes. The reason is, because, first, GOD will shewe his anger against sinne in this life, euen vpon his owne seruants. Secondly, that by afflictions they might bee weaned from the delight in this worlde, and made in loue with heauen. The vse is, to teach vs, first, to reproue them that iudge according to the outward estate of anie, what fauour they are in with the Lord. Secondly, to teach vs, not to promise our selues any worldly successe, but to looke alwayes for the contrarie.

[*Thou hast heard my voyce*] i. heretofore when I haue pray- Verse. 56.
ed thou hast graunted my petitions [*stop not thine eare from my sighs and my cry*] i. doe not now refuse to regard mine earnest and heartie prayer: for the hebrue word that is transf-

lated ſiegh, ſignifieth the enlarging or lifting vp of the ſpirit, which muſt needes ariſe from the touch of the heart: and the laſt word expreſſeth the feruencie of the heart, which enforceth the voice vnto vehemencie.

1 *Doctrine. (thou haſt, &c.)* The experience of Gods former fauour, is a notable prouocation to cauſe vs ſtill to truſt in him againe in our neceſſities, *Pſal.* 4. 1. The reaſon is, becauſe, firſt, it agreeth that wee are ingrafted into Chriſt, and therefore ſhall be loued vnto the end, ſeeing God chaungeth not. Secondly, GOD is alwaies able to ſhew mercie, and to forgiue; and therefore hee will doe it one time, as well as another. The vſe is, to teach vs, firſt, to vſe this as a ſpeciall comfort to the afflicted heart, being void of preſent comfort, and to beate backe that temptation which ſaith, *God hath caſt thee off*. Secondly, to recount Gods former mercies, taking comfort therein, and ſtirring vp our ſelues thereby vnto prayer, with aſſurance to be heard.

2 *Doctrine. (ſigh and cry)* The prayer of the vngodly ought to come from the heart, and to bee with greateſt feruency that may be. The reaſon is, becauſe, firſt, God will not be dallied withall, but looketh to the inward affection. Secondly, we muſt groane vnder the burthen of that wee would bee rid of, and long for that we deſire, before God will heare vs. The vſe is, firſt, to reproue the lip-labour of the Papiſts, and of the ignorant prophane people, that thinke, prayer ſtandeth in an ordinarie ſaying of certaine words. Secondly, to teach vs, to take heede, that in our prayer wee bee not carried away into by-thoughts. Thirdly, to labour aforehand by the meditation of the things we pray for, to affect our hearts therewithall.

verſe. 57. *(Thou didſt heare)* i. by taking away my miſeries, and beſtowing thy graces vpon mee, thou that didſt ſeeme to bee farre off, ſhewedſt thy ſelfe to bee at hand *(in the day that I called vpon thee)* i. euen when I did pray vnto thee *(thou ſaidſt)* i. thou didſt as clearely, manifeſt this vnto me, as if I had heard thy voice ſpeake vnto me *(feare not)* i. caſt thy care vpon me, and be not afraid what man can doe vnto thee, for I am with thee, and will preſerue thee.

Doctrine

Doctrine. (thou drawest) when the godly doe rightly pray vnto the Lord, they haue most notable experience of his fauour towards them. The reason is, because, first, God performeth his promise vnto them, *Call vpon me, &c. Psal.* 50. 5[1]. *Come vpon me, &c. Matth.* 11. 28. *&c.* Secondly, their affections are carried into heauen, where is the fulnesse of ioye, from earthly things that are full of vexation. The vse is, first, to reproue them that either account a feruent prayer needles, or are negligent in it. Secondly, to teach vs, that we therefore are not heard when we pray, because wee call not aright. Thirdly, to teach vs to labour with our selues, that wee may encrease in feruent and often prayer. 1

Doctrine. (saidest feare not) The Lord doth giue most notable encouragements and comforts vnto those that rightlie worship him: Examples hereof, are many in the Scriptures, and in dailie experience. The reason is, because, first, the Lord doth thereby manifest his loue vnto his seruaunts. Secondly, hee will daunt the enemies by their wonderfull patience, constancie, comfort, and courage. Thirdly, others may be allured by their example to trust in him. The vse is, first, to reproue them that account the patience of the godlie, sottishnesse; their courage, desperatenesse; and their constancie, obstinacie. Secondlie, to teach vs, that in walking vprightly, and calling vpon God for his assistance, wee shall be assured that he will be with vs, and deliuer vs, howsoeuer hee seeme for a time to neglect vs. 2

(O Lord thou hast maintained the cause of my soule) i. thou Lord hast defended mee whensoeuer my life hath beene in question *(thou hast redeemed my life)* i. thou hast deliuered me from the hands of those that sought to destroy me. verse. 58.

Doctrine. (thou hast &c.) The Lord defendeth the cause of his seruants, whensoeuer any iniurie is offered them by the sonnes of men, *Matth.* 28. 20. *Deut.* 28. 7. *&c.* The reason is, because, first, hee accounteth the wrongs that they sustaine, to be done vnto himselfe, *Acts* 9. 4. seeing they are molested for his truth. Secondly, he is the righteous iudge of the world, that hath promised to relieue the oppressed, *Psal* 146.

146.7. &c. The vse is, to teach vs, first, in what fearefull case all persecutors are, seeing they haue the Lord against them. Secondly, to be encouraged in weldoing, seeing God is with vs, and in our righteous cause will neuer leaue vs.

2 *Doctrine.* (*soule, life.*) It is the soule of the godly, that the wicked doe alwaies hunt after, howsoeuer they doe not alwaies professe so to doe: for the reason and vse hereof, see *verse.* 13. *doct.* 1. of this Chapter.

3 *Doctrine.* [*redeemed*) Whatsoeuer extremities the godly doe endure in this life, yet are they in the ende deliuered by the hand of the Lord from all their troubles: Examples hereof, are *Iob, Dauid, Israel, &c.* The reason is, because, first, he fighteth for them, that is the strongest. Secondly, the enemies of the righteous must needes be ouerthrowne. The vse is, to teach vs, with patience to beare whatsoeuer the Lord shall lay vpon vs, knowing that the issue thereof shall surely be ioyfull, *Psal.* 126. 5. *&c.*

Verse. 59. [*O Lord thou hast seene all my wrongs*] *i.* thou hast looked vpon, and considered the manifold wrongs that they haue done vnto me [*iudge thou my cause*] *i.* take thou my cause ô Lord into thine hands, and iudge me according to mine vprightnesse (not towards thee, but) towards them.

1 *Doctrine.* (*thou hast seene, &c.*) It is a notable encouragement to pray to God for helpe against our enemies, when our conscience assureth vs our cause is righteous. The reason is, because, first, the righteous God will assuredly defend euery man in his righteous cause. Secondly, our conscience being cleere, giueth peace to our hearts, strength to our faith, and feruencie to our prayers. The vse is, to teach vs, first, the cause why in bad matters men seeke to any other for helpe, rather then to God, and in a good cause rest on God onely, euen for that the conscience accuseth in the euill, and excuseth in the good. Secondly, that in all our controuersies with men, we labour to be vpright both in matter and manner, so shall we haue comfort in the strife.

2 *Doctrine.* (*iudge thou, &c.*) *i.* The conscience of a good cause maketh vs desirous to come to triall before God or men. The

reason

reason is, because, first, wee looke for such an end as we iudge our cause to be. Secondly, we know that all iudgements are or should bee equall. The vse is, to teache vs, first, the cause why many men refuse to come to triall in their controuersies; euen for that they knowe it is naught, and will not iustifie it selfe. Secondly, neuer to stand in the defence of anie cause, but such as wee are willing to be iudged in, both by God, and all indifferent men.

[*Thou hast seene*] *i.* thou hast beholden and considered [*all their vengeance*] *i.* all their extreame and spitefull reuenges and cruelties, (*and all their thoughts against mee*) *i.* all their mischiefes that their hearts conceiued to vexe me withall. Verse. 60.

Doctrine. [*vengeance*] It is a propertie of the wicked to shewe all hard and cruell behauiour towards the godly. The reason is, because, first, they are led by the malice of Sathan, which ruleth the children of disobedience. Secondlie, the course of the godly tendeth to the pulling downe of sinnes, which the wicked doe most delight in. The vse is, to teach vs, first, to take heede of dealing cruelly with any, least we shewe our selues branded with the marke of the vngodly. Secondlie, to looke for all extremities at the hands of the wicked, and to learne to take it patiently, seeing it is the lotte of the righteous. 1

Doctrine. [*thoughts*] The thoughts and imaginations of man, are cleerely knowne vnto the Lord. The reason is, because hee made the heart, as well as other parts, and knoweth the depth of the bottome thereof, *Psalm.* 74. 11. *Acts.* 1, 24. The vse is, first, to reproue their blindenesse that thinke themselues safe if men see not their actions; and them that thinke their thoughts to be free. Secondly, to teach vs, if wee desire to please God indeede, to be as carefull that our thoughts be vpright, as that our wayes be vnreproueable. 2

[*Thou hast heard their reproach*] *i.* their spitefull speeches and tanting tearmes haue come vnto thine eares (*O Lord*) *i.* O thou that gouernest all things (*all their thoughts against mee*) *i.* their manifolde deuises how to doe me harme. Verse. 61. 3

1 *Doctrine.* (*reproach*) It is a speciall propertie of the wicked, to raile at, and reuile the godly: for the reason and vse hereof, see *chapt.* 2. *vers.* 17. *doctr.* 2.

2 *Doctrine.* (*thoughts*) as in the former wordes of the last verse.

Verse. 62. [*The lippes of those that rise against mee*] *i.* the words of such as set themselues to bee mine enemies, (*and their whispering against mee continually*) *i.* their meditations, which their heart deuiseth, and their tongue vttereth in secret one to another, and that not once, or nowe and then, but euerie day without ceasing.

1 *Doctrine* (*lips, &c.*) It is a token of an enemie and not of a friend, to vse to speake against the godly. The reason is, because, first, out of the aboundance of the heart the mouth speaketh, *Matth.* 12. 34. *&c.* Secondly, loue rather couereth the faults of brethren then blazeth them: 1. *Pet.* 4. 8. for hee that is with vs, (saith Christ,) can hardly speake euill of vs. The vse is, first, to reproue them that delight in reporting things to the disgrace of others. Secondly, to teach vs, so carefull as wee are to approoue our selues louers of the trueth, to bee so diligent in stopping our mouthes, that they doe not blaze the faults of the professors of the truth.

2 *Doctrine.* (*all the day*) The wicked are neuer satisfied, but doe still continue their hatred and deuises against the godlie: the reason and vse heereof, see *vers.* 14. *doctr.* 16. of this chapter.

Verse. 63. [*Beholde their sitting downe, and their rising vp*] *i.* thou that knowest all things, (for that is the meaning of sitting and rising, as *Psal.* 139. 2.) looke vpon their dooings, and call them to account for the same, (*I am their song*) *i.* they make themselues merrie with my miseries.

1 *Doctrine.* (*sitting, &c.*) The Lord seeth, and will call to a straight reckoning, all the thoughts, words, and deedes, of the sonnes of men. The reason is, because, first, he made all things, and therefore must needes knowe them. Secondly, he is the Iudge of the whole world, and therefore he must needs iudge righteously, *Gen.* 18. 25. The vse is, to teach vs, first, with patience

tience to beare the iniuries offered vs by the wicked, seeing they shall be called to account for them. Secondly, to walke in feare and trembling, seeing God beholdeth, and will iudge all things.

Doctrine. [*their song*] The wicked doe greatly delight themselues in mocking the godly: for the reason and vse hereof, see *vers.* 14. *doctr.* 8. of this chapter. 2

[*Giue them a recompence O Lord*] *i.* O Lord doe thou call them to account, and requite them (*according to the worke of their hands*) *i.* euen as they haue deserued, and shewe no fauour vnto them: so *Psal.* 28. 4. *&c. Obiect.* How agreeth this with that; pray for them that persecute you? *Answer.* that is vnderstood of the affection that should be in vs to the good of our enemies; and this is vnderstood of them that bee malitiously wicked, and hath rather reference to Gods iustice and glorie, then to the persons of the aduersaries. Verse. 66.

Doctrine. [*Giue them, &c.*] It is lawfull for the godly (so that it be without affection of reuenge, and of a pure zeale to Gods glory) to pray for the confusion and speedy ouerthrow of the enemies to the truth. The reason is, because, first, they haue warrant in the scriptures so to doe. Secondly, they must pray for the aduauncement of euery branche of Gods glorie, one whereof is the destruction of the wicked. The vse is, first, to reproue them that thinke this place, and such like to be peculiar examples, in no sort to be imitated. Secondly, to teach vs, that Gods glory must bee deerer to vs, then the good of those that nature bindeth vs vnto: yea, then the saluation of our owne soules, *Exod.* 32. 32. *Rom.* 9. 3. 1

Doctrine. [*according to the workes, &c.*] Wee cannot wish a greater euill to light vppon our selues or others, then to bee dealt with at Gods hand according to our workes. The reason is, because, by the workes of the lawe none can bee iustified, *Roman.* 3. 20. seeing no flesh is righteous in his sight, and hee that offendeth in one, is guiltie of all, *Iames*, 2. 10. *Obiection.* How then doth the Scripture say, God will reward euery one according to his workes? *Answere*, It is truely saide, 2

for all men ſhall eyther receiue the rewarde of their owne workes, which is damnation: or of the perfect obedience of Chriſt, beleeuing in him, which are theirs by imputation. The vſe is, firſt, to confute the Papiſts, and all others, that ſay they looke to bee ſaued by their workes, vnderſtanding theby their owne deedes. Secondly, to teache vs to renounce (in reſpect of looking to bee ſaued by them) all our owne works, eſteeming them (as they are) as a filthie cloute in the ſight of God. *Iſay.* 64. 6. and to relie vppon the obedience of Ieſus Chriſt alone, for our ſaluation, hoping to bee iuſtified freely by faith, without the workes of the lawe. *Roman.* 3. 28.

Verſe. 65. *(Giue them fatneſſe of heart) i.* Doe thou make their heart to bee full of weakeneſſe, ſo as they ſhall doe vs no harme; or giue them the couering of the heart; that is, ſuch a myſt and dullneſſe as ſhall depriue them of all ſtrength and courage. *(thy curſe vnto them) i.* let thine anger ſhewe it ſelfe euery way againſt them.

1 *Doctrine. (faintneſſe)* God giueth ſtrength or weakeneſſe vnto the heart of man, according to that hee will haue them able to doe, or vnable to performe. The reaſon is, becauſe, he hath appointed the heart to be the fountaine, from whence both the willingneſſe, and power to performe euerie action ſhould flowe and proceede. The vſe is, to teach vs, when we would haue anie good thing done, to pray to God to prepare and ſtirre vp the hearts of thoſe therevnto that are to doe it: and when wee would haue euill ſtayed, to deſire the Lord to abate the ſtrength and courage of their hearts, that are inclined vnto miſchiefe.

2 *Doctrine (thy curſe)* It is the curſe of GOD that ſcattereth all the practiſes that the wicked imagine againſt the godlie. The reaſon is, becauſe nothing can proſper which God ſetteth himſelfe againſt. The vſe is, to teache vs, firſt, to be carefull that all our actions bee taken in hand and continued according to his will; ſo ſhall wee be aſſured that Gods bleſſing, and not his curſe ſhall bee with vs in them. Secondly,

ly, that the practises of vngodlinesse must needes haue an euill ende, seeing they (not beeing warranted by Gods word) are the deedes that God will curse.

[*Persecute them in thine anger*] i. let thine anger proceede against them without ceasing, [*and destroye them from vnder the heauens of the world*] i. bring them to confusion wheresoeuer they shielde themselues, seeing they are vnder the heauens, where the Lords seate is, and in the compasse and circumference whereof, hee raigneth and ruleth all. Verse. 66.

Doctrine. [*thine anger, and destroy*] Those against whom the Lord sheweth forth his anger, must needes be destroyed and come to confusion. The reason is, because, first, hee is the greatest, and must needes preuaile in whatsoeuer hee taketh in hand. Secondly, hee cannot bee angrie with anie of his creatures, but for their disobedience, which is the iust desert of all confusion and desolation. The vse is, to teache vs, first, that the wicked must needes bee destroyed, seeing they doe still bende themselues to prouoke his anger: and therefore wee should take their prevailing against vs (which is but for a short time) most patiently. Secondly, so carefull as wee are not to haue Gods anger persecuteve to our destruction, to be so diligent to walke in the feare of his name, and obedience to his anger. 1

Doctrine. [*from vnder, &c.*] There is no place in the worlde to keepe man from destruction, when Gods anger persecuteth him. The reason is, because his power preuayleth euerie where. The vse is, to teache vs, that there is no suretie for vs, neither in this life, nor in the time to come, but onely in the fauour and loue of GOD, which wee must labour to attaine vnto aboue all things. 2

CHAP. IIII.

Verse. 1. HOw] i. in what wonderfull manner, and by what ſtrange meanes [*is the Golde darkened*] i. that glorious Temple that ſhined with golde, wherewith it was adorned, is nowe made moſt baſe in appearance, [*the moſt fine Golde is chainged*] i. that parte of the Temple which was moſt beautifull, being couered with the fineſt golde, is cleane altered in forme, and ſeemeth moſt abiect to looke vnto [*the ſtones of holineſſe*] the ſtones dedicated to holie vſes (*are ſcattered*) are heere and there diſperſed (*in the head of euery ſtreete*) i. in the corners and by-places, as things of no value.

1 *Doctrine.* [*Golde darkened*] There is nothing ſo glorious in this life, but it will bee made vile when Gods angrie countenance is vpon it, for the ſinnes of men. The reaſon is, becauſe, nothing hath excellencie in it, but at his appointment & pleaſure. The vſe is, firſt, to reprooue them that thinke they may flouriſh, though they neuer meddle with religion, which teacheth the way to attain the fauour of God. Secondly, to teach vs, ſo carefull as wee are to enioy the things of this life in their kinde, to our comfort, to be ſo diligent to growe in the feare of God, and auoyding of ſinne, which diſpleaſeth him.

2 *Doctrine.* [*ſtones of holineſſe are ſcattered*] When GOD giueth power into the handes of the wicked ouer his people, they make hauock of thoſe things that be moſt pretious. The reaſon is, becauſe, firſt, the power of GOD, which none can reſiſt, is then with them to the ſame purpoſe. Secondly, the hatred of the wicked againſt the godly, reacheth euen to all thoſe things that they haue anie vſe of. The vſe is, to teache vs, to be humbled, whenſoeuer it falleth ſo out with vs, ſeeing it cannot bee, but vpon Gods diſpleaſure for our ſinnes.

Doctrine. [*ſcattered*] Thoſe things that are moſt pretious
3 in the eyes of the godlie, are reiected as worth nothing, by the

the wicked. The reason is, because, first, they are of a contrary disposition; the one louing goodnes, and the meanes to attaine vnto it; and the other hating whatsoeuer is not euill, or tending thervnto. Secondly, all matters of religion are meere foolishnes to a natural man, because, they are spiritually discerned, 1. *Corinth.* 2. 14. The vse is, to teach vs, to learne to discerne of men whether they bee religiously disposed or no, by their loue or dislike of the meanes that tende to the right worship and seruice of God.

[*The noble sonnes of Sion*] *i.* the great men and renowmed *(which were comparable to the most fine golde) i.* which were euerie way most worthie to bee honoured, *(howe are they esteemed as earthen pitchers) i.* what a marueylous chaunge are they come vnto? beeing no more regarded then the earthen vessells *(the worke of the handes of the Potter) i.* which the potter breaketh as thinges of none account, and altereth them at his pleasure, *Ieremie.* 18. 2. or maketh them good for nothing, *Ieremy* 19. 11. Verse. 2.

Doctrine. Generally out of the whole verse. The greatest reputation that man can attaine vnto in this life, is an vncertaine estate, and easilie taken away, *Psalm.* 49. 12. The reason is, because, first, there is no certaintie in anie thing vnder the Sunne, *Ecclesiast.* 1. 2. *&c.* Secondly, God setteth vp, and putteth downe at his pleasure, *Dan.* 4. 29. *&c.* Thirdly, hee that vseth his prosperous estate best, deserueth continually to haue it taken from him. The vse is, to teach vs, not to admire the glorious estate of man that is in honour, seeing it is most fickle, not to set our hearts vpon any thing wee enioy in this world, but to vse the things thereof, as if wee vsed them not, 1. *Corinth.* 7. 31. 1

Doctrine. [*Noble men*] The hebrue word signifieth pretious, or of especial estimation; teaching this doctrine. Those whom God hath aduaunced in authoritie aboue others, are to bee reuerenced and honoured aboue others. The reason is, because, first, they do represent the person of God himselfe; for which cause they are called Gods, *Psalme* 82. 1. *&c.* Secondlie, they haue that power and authoritie, which should worke 2

a reue-

a reuerent feare and awe of them in the hearts of others, *Rom.* 13. 1. *&c.* The vse is, first, to reproue them that doe contemne those that are in authoritie, because of their meane priuate estate, or faults as they be men, seeing they are to be regarded according to the person they sustaine, and not their owne estate. Secondly, to teache vs, for conscience sake to giue honour and obedience vnto our gouernours, as vnto the Lord himselfe, whose person they doe represent vnto vs.

3 *Doctrine.* (*comparable*) It is a worthie thing in great men, to be adorned with good qualities, so farre exceeding others, as their calling is aboue them. The reason is, because, first, they shall be the more able to carrie themselues aright in their place. Secondly, they shall procure the greater reuerence vnto their place thereby. The vse is, to teache those that haue it in their power to chuse Magistrates, to looke that they make choice of those that are best qualified, according to the counsell of *Iethro*, *Exod.* 18. 21. *&c.* Secondly, to teach all those that either looke for authoritie, or are in it, to labour to be adorned with those qualities that may best fit them, and make them able to discharge the same.

4 *Doctrine.* (*how are they, &c.*) It is matter of wonder in the iudgement of flesh and bloud, to see a man of highest estimation, come to be of the basest account. The reason is, because, we still dreame of a greater certaintie to bee in the things of this life, then indeede is: so thought the Prophet *Dauid* in his prosperitie. The vse is, to teache vs, neuer to put our confidence in the greatest of the sonnes of men, seeing they are often made so vnable to helpe vs, as they cannot helpe themselues.

Doctrine. (*earthen pitchers*) When God giueth his people 5 into the hands of the destroyers, the precious and the vile are all of one reckoning with them. The reason is, because, first, God setteth them on worke, who regardeth not the outward appearance of men. 1. *Sam.* 16. 7. *&c.* Secondly, they seeke to satisfie their reuenging minde, especially vpon the greatest. The vse is, to teache vs, neuer to promise our selues freedome from Gods rods, for any outward priuiledge; but onely for

the

the mercie of God in Christ, which wee must especiallie labour to haue our affiance in.

[*Euen the Seales,*] *i.* The verie Sea-dogges: for albeit the hebrew word doe signifie generally all monsters, whether on land or water; yet heere it must needes be vnderstood of this kinde of beast, seeing no kinde of earthly creature that creepeth hath any pappes, (*giue the breast, they giue their young ones sucke*) *i.* they haue a willingnesse and a place conuenient to feed their young, (*the daughter of my people is like the owle in the desart*) *i.* but the mothers are so depriued of place to feede their infants, and the children so persecuted of all hands, that the whole people is howted at as the owle is among the other birds in the wildernesse (*for the cruell*) *i.* by reason of the bloudie enemie that persecuteth them. Verse. 3.

Doctrine. Generally out of the whole verse, Gods people are nowe and then depriued of those outward meanes of their comfort, which none of his other creatures doe want. The reason is, because, first, the Lord doth thereby declare his detestation of sinne, that punisheth it so seuerely in his owne deare children. Secondly, they may more clearely see that they are vnworthie the least of his blessings, and so may the more thoroughly be humbled. The vse is, not to thinke the outward miseries that may befall vs, signes of Gods casting vs off: but meanes that he seeth meete to drawe vs neerer vnto him, and therefore to profite by them. 1

Doctrine. (*like the owle*) The godly are often made a gazing stocke and a wonderment vnto men, as the owle is to the other birds, 1. *Cor.* 4. 9. The reason is, because, the course of godlynesse is most strange and foolish in their eyes. The vse is, to teach vs, not to forsake any duety of godlinesse, for the wonderment of men, lest we proue our selues to bee of the number of those that refuse the crosse of Christ, and so are not worthie of him, *Matth.* 10. 38. 2

Doctrine. (*the desart*) As all birdes, though hating one another, doe wonder at the owle; so all the wicked, beeing enemies amongst themselues, doe sette their seuerall powers a- 3

gainſt the godly: for the reaſon and vſe heereof, ſee *Chapt.* 2. *verſ.* 16. *Doct.* 1.

Doctrine. [*by the cruell*] It is the crueltie of the wicked that
4 cauſeth the godlie to fall into many grieuous diſtreſſes. The reaſon is, becauſe, firſt, they are the roddes and inſtruments of Gods anger. Secondly, they beare an vnappeaſeable hatred againſt the godly. Thirdly, they are of greateſt power and ſtrength in this life, ſeeing they are directed by the God of this world. The vſe is, to teache vs, ſo to ſee and confeſſe Gods hand to bee the chiefe in all our troubles, as wee looke diligently into the crueltie of the inſtruments, that wee may learne to take heede of them.

verſe. 4. [*The tongue of the ſuckling cleaueth to the roofe of his mouth by thirſt,*] *i.* The young infants are ſo drie, wanting ſucke, that there is no moyſture in their mouthes, but thirſt cauſeth the roofe of their mouth and their tongue to cleaue together, (*the little ones aske bread, &c.*) *i.* they beeing hungrie, doe call for foode (*none diuideth it vnto them*) *i.* The famine is ſo great, that there is none that can vndertake to giue to each one that is meete for it.

1 *Doctrine.* (*ſuckling*) When God meaneth to puniſh his people thoroughly for their ſinnes, they ſhall ſee a braunch of his rod reach vnto all that belong vnto them, yea to the very infants, the fruite of their bodie. The reaſon is, becauſe, the diſobedience, which cauſeth that puniſhment, doth often ſhew it ſelfe in the abuſe thereof. The vſe is, to teach vs, ſo carefull as wee are, to ſee our children proſper and doe well, to be ſo diligent to take heed that we doe no way ſet our affections vpon them, nor anie way make wantons of them; but in all things to acknowledge them Gods good bleſsings beſtowed vppon vs, which wee muſt imploy to his glorie.

2 *Doctrine.* (*cleaueth, &c.*) There is ſufficient cauſe and matter in all the infants of Gods people, why he ſhould in his iuſtice deſtroy them: for the reaſon and vſe heereof, ſee *Chapt.* 2. *verſ.* 20. *Doct.* 5.

Doctrine. (*none diuideth*) God often leaueth his people

destitute of all meanes to helpe them: for the reason and vse hereof, see *Chap.* 1. *verse.* 1. *Doct.* 5. & *verse.* 2. *Doct.* 5.

Doctrine. (*aske bread, none &c.*) Gods people may come to this case in this life, to begge necessarie food, and yet haue none to giue it them, *Luke* 16. 21. & 15. 16, 17. The reason is, because, neither life, health, nor any thing that belongeth thereunto are the markes of Gods fauour, seeing hee bestoweth them vpon the iust and the vniust. The vse is, to teach vs, first, not to promise our selues any worldly blessings euer the more, because wee feare the Lord. Secondly, not to account pouertie, in it selfe, a note of vnhappinesse, seeing they whom God hath loued most dearely haue fallen into it. 4

(*They that did feede delicatelie*) *i.* such as haue beene most daintie toothed, and fared deliciously [*are desolated*] *i.* are left destitute of friends, and succer [*in the streets.*] *i.* in the publike viewe, where all might see them (*they that were nourished in scarlet*) *i.* those that were vsed to bee wrapped in the finest garments, and cloathed in the most costlie attyre (*doe embrace the dunghills*) *i.* are glad to stretch their bodies vpon the filthiest places, to seeke rest and ease. verse. 5.

Doctrine. Generally out of the whole verse. It is often the lot of Gods people, to spend the former part of their life in much worldly pleasure, and the latter in great misery. The reason is, because first, many haue their share in the world till they be called to the knowledge of Christ, which is often at the ninth or last houre. Secondly, God seeth it meet to let manie of his children haue experience of good and euill, *Eccles.* 21. &c. Thirdly, it is the nature of our corruptions to leade vs to abuse prosperitie, which God will punish in his children in this life. The vse is, to teach vs, to take heede that wee abuse not the one; nor dispaire in the other; but in all things to seeke to glorifie the Lord; so did *Iob*, 1. 21. 22. 3

Doctrine. (*feede delicately, are desolate*) Many are most delicately brought vppe, that afterward come to great want and extremity. The reason is, because, first, their parentes make fondlings of them, and doe not vse them to any lawfull trauaile in their youth, and so they proue vnfit for any in 2

their age. Secondly, God will punish both the follie of the parents, and the vanity of the children, for the example of others. Thirdly, disordered education increaseth the number and height of sinne, which must needs pull in the punishments for sinne after it. The vse is, first, to reproue that fond and irreligious affection in parents, that are so daintie of their children, as they may neither be broken from their owne desires, nor set to doe any thing more then pleaseth themselues. Secondly, to teach vs, of what wealth soeuer we be, to bring vp our children vnto hardnesse, and in some good calling; not knowing what may befall them when wee are gone.

Doctrine (feede, &c.) In a generall calamitie, they are most
3 subiect to ruine that in time of prosperitie are freest from it by their aboundance of worldly things. The reason is, because, first, they are likest to haue committed the greatest sinnes in the abuse of Gods blessings. Secondly, they haue least exercised themselues in the wayes to escape danger; perswading themselues to escape if anie doe. Thirdly, the riches of the wealthiest are the things that spoylers set their eyes most vpon: for which cause they will be most extreame with the owners therof. The vse is, to teach vs, neuer to promise our selues freedome for any worldly priuiledge: but truely to feare and worship the Lord, which is the onely shield in all dangers, and stay in all distresses.

Verse. 6. [*And the punishment of the daughter of my people,*] *i.* the plagues which for their sinnes are layde vppon my bretheren and countrymen: for the word heere translated punishment, properlie signifieth sinne, but it is also vsed for the punishment which sinne deserueth, and so is the next word often: as namely, *Chapt.* 3. 39. *(is greater) i.* euery way more heauie *(then the punishment of Sodome) i.* then that which GOD did laye vpon the filthie citie Sodome. *Genes.* 19. *(which beeing ouerthrowne as in a moment, the armies remained not in her) i.* for it was quickly begunne to be punished, and quickly destroyed; so as there was no cause for any power to continue the further vexing of it.

1 *Doctrine.* Generally out of the whole verse, The godlie doe vsually

vſually ſuſtaine more grieuous puniſhments in this life, then anie other people whatſoeuer: for the reaſon and vſe heereof, ſee *chapt.* 1. *verſ.* 12. *doctr.* 5.

Doctrine. [*puniſhment*] Man neuer ſuſtaineth any puniſhment in this life, but ſuch as hee iuſtly deſerueth by his owne ſinnes. The reaſon is, becauſe, firſt, ſinne is the cauſe of all puniſhments. Secondly, the righteous Iudge of the world cannot but doe all things righteouſly, *Geneſ.* 18 29. The vſe is, firſt, to reprooue them that impute the cauſe of one mans plagues to another mans offences, *Ezech.* 18, 20. *&c.* Secondlie, to teache vs, in all thoſe afflictions that are vpon vs, to acknowledge our owne ſinnes to deſerue the ſame, and to learne thereby to amend them. 2

Doctrine. [*which beeing, &c.*] That is the greateſt puniſhment which man can ſuffer in this life, which is of longeſt continuance, though it be not the ſeuereſt in it ſelfe. The reaſon is, becauſe, firſt, a ſhort puniſhment, though heauier, doth not kill the heart ſo much as that which is of longer continuance, though lighter. Secondly, Sathan can worke many things in time, which of the ſudden he cannot. Thirdly, the conſideration of the length of time, giueth matter of ſtrong temptations to diſpaire or reuolt from the trueth. The vſe is, firſt, to knowe the malice and skill of thoſe enemies to bee great, that vexe Gods people with eaſier and lingering torments. Secondly, to teach vs, when we fall into ſuch a kind of affliction, to praye earneſtly, and watch carefully ouer our ſelues: for it is harder to ſtand conſtant in ſuch times, then in the dayes of hotteſt perſecutions. 2

Verſe 7.

[*Her Nazarites*] *i.* thoſe of her people that had ſeparated themſelues vnto a more ſtrickt and pure courſe of ſeruing God then the reſt, *Numbers, 6. &c.*) *were purer then the ſnowe*) *i.* of a cleere complexion without mixture (*they were whiter then milke*) *i.* they were faire and without ſpottes, (*they were redder in bodie then the Carbuncle.*) *i.* they were ſo pure and white, as yet a moſt comelie ruddineſſe appeared in them; (*their poliſhing was as the Saphyre*) *i.* The whole conſtitution and diſpoſition of their bodyes, was moſte decent, and amiable

ble to behold: for all these seuerall allegories are hyperbolicall comparisons, expressing the good blessings of God that appeared in their bodies, as did in the face of the three children; *Dan.* 1. 15. notwithstanding their abstinence and spare diet, when Gods fauour shewed it selfe amonge his people, whereof they were most strickt.

1 *Doctrine.* Generally out of the whole verse. When a mans waies please the Lord, verie meane things do maintaine him in this life, in as good case, as can bee desired. The reason is, because, it is not the quantitie, nor qualitie of any thing in this world, that sustaineth mans life, but the blessing of God vpon that wee enioy; which is especiallie vpon those that rightlie feare him. The vse is, to teach vs, not to repose our affiance in the multitude of riches, nor to thinke our strength to stand in the large measure of food (though these be Gods good blessings to bee receiued with thanksgiuing) but onely in the grace and blessing of the Almightie, that giueth profite vnto man by these things, or denieth it at his pleasure.

2 *Doctrine.* [*purer then*] It is lawfull to expresse the extremitie of any thing with hyperbolicall speeches, *Iohn* 21. 25. The reason is, because, first, the holie Ghost vseth so to doe. Secondly, our dulnesse is not else sufficentlie affected, or our knowledge informed aright. The vse is, to teach vs, first, that it is necessarie for euerie teacher to excell in this kinde of perswasion. Secondlie, to vnderstand those things in the Scriptures that seeme to import things beyond sense, to be vsed by the holy Ghost, to affect vs the more thoroughly, & therefore to acknowledge our owne dulnesse that needeth such meanes to stirre vs vp.

3 *Doctrine.* [*their polishing*] When God manifesteth his fauour to his people, there appeareth a speciall grace, euen in all their iesture, words and deedes. The reason is, because, first he guideth them by wisdome, and vnderstanding, to all conuenient courses. Secondly, he will haue his foes now and then, admire his people, to leaue them the more without excuse. The vse is, to teache vs, whensoeuer anie good thing is done by vs, or appeareth vnto others to be in vs, to acknowledge

ledge the ſpeciall grace and hand of God vpon vs, and to glorifie him the more therein.

[*Their viſage is more darkened then blackneſſe*] *i.* their counte- verſe.8.
nance is nowe as blacke as may bee, (*they are not knowne in the ſtreetes,*) *i.* they are ſo changed, that in the open ſtreetes if you meete them, you cannot know them to bee the men they were before, (*their skin cleaueth to their bones*) *i.* all the fatneſſe and fleſh of their bodies is gone (*it is withered*) *t.* all moyſture is gone out of it, and it is dryed vp, (*it is like to wood*) *i.* it is become as hard as if it were a piece of wood.

Doctrine. Generally out of the whole verſe. The greater 1
that Gods bleſsings are vpon a people, the heauyer is his puniſhing hand vppon them, when they fall away from him, *Matth.* 11,23. The reaſon is, becauſe, firſt, to whome much is giuen, of him muſt much bee required. Secondly, hee is iudged accordingly. The vſe is, to teache vs, the more that wee enioy of Gods bleſsings, to bee the more carefull to ſerue him aright therewithall, leaſt we receiue the greater condemnation.

[*They that bee ſlaine with the ſworde, are better then they* Verſe.9.
that are killed with hunger,) *i.* they that die with the ſworde, doe ſuffer leſſe paine in dying, then they that die with hunger, (*for theſe fade away*) *i.* they feele their torments a long time, dying by little and little, (*beeing ſtricken thorough,*) *i.* wounded at the heart, (*for the fruites of the earth*) *i.* for the want of ſuch foode as the earth ordinarily doth yeelde vnto the ſonnes of men.

Doctrine. [*are better, &c.*] hee dyeth the moſt painefull 1
death, whoſe deadlie wounds doe longeſt (though not ſo violently pinche them: for the reaſons and vſe heereof, ſee *verſe* 6. *doct.* 3. of this chapter.

Doctrine. [*ſtricken thorough*] Hunger pearceth the heart 2
of man, with as ſenſible payne, as doth a ſharpe ſworde. The reaſon is, becauſe, it dooth directly fighte againſt the life of man. The vſe is, to teach vs, firſt, whenſoeuer God pincheth vs therewithall, to acknowledge that hee threateneth the taking of our liues from vs. Secondly, to confeſſe Gods great

mercie

mercie to vs, when he giueth vs plentie of foode; and to praise him for it.

3 *Doctrine.* (*fruites of the earth*) Man can haue no increase of the earth, nor benefite by it, without the Lord see it meete, and giue a blessing thereunto. The reason is, because, the earth is the Lordes, and the fulnesse thereof, *Psalme*, 24. 1. who maketh it barren or fruitefull at his pleasure. The vse is, first, to reproue them that thinke their owne industrie sufficient to make them riche, and procure them foode, not considering that without the Lordes assistance all our early rising is in vaine, *Psalme*, 127. *&c.* Secondly, to teache vs, still to vse all good meanes, and yet therein to begge of Gods hand our daylie bread.

Verse. 10. (*The handes of the pitifull women*) *i.* The hands of those women which were naturallie full of tender compassion, (*haue boyled their owne children,*) *i.* haue beene employed in dressing and seething the fruite of their owne bodies, (*they were meate vnto them*) *i.* those same children were the foode that those compassionate mothers did eate, (*in the destruction of the Daughter of my people*) *i.* in that time when *Ierusalem* was destroyed.

1 *Doctrine.* Generally out of the whole verse. The good nature that is in mankinde, is not able to direct the same vnto any good course, if the Lord doe giue it ouer vnto it selfe. The reason is, because, first, nature is so corrupt, that it can doe no good thing of it selfe. Secondly, GOD is the onely doer of all good things, and hee alone enableth what instruments he will to reproue the same, 2. *Cor.* 3. 5. The vse is, first, to reproue them that thinke GOD can be serued in acceptable manner by our meere naturall things, as they vse to speake. Secondly, to teache vs, not to rest vppon any thing that is in our selues, be it neuer so glorious, but to seeke to God alone for grace, to doe whatsoeuer wee desire should bee accepted in his sight.

2 *Doctrine.* (*they were meate*) There is nothing so deare vnto man, but (if GOD stay him not) he will destroy it, for the preseruation of his life. This did Sathan knowe and al-

ledge,

leadge, *Iob.* 24. The reason is, because naturallie, life is the deareſt vnto vs, to the preſeruation and good whereof all things are vſed by mankinde. The vſe is, firſt, to reprooue them, as being farre from the courſe of nature, that for ſome griefe conceiued doe goe about to kill themſelues, and ſo to take away that life, which in nature ſhould bee deare vnto them. Secondly, to teach vs, ſo to make all things ſerue for the maintenance of this life, as that wee ſtill craue the direction of the Lord therein, elſe ſhall wee make an Idol of life, and commit many ſinnes to preſerue it.

(*The Lord hath accompliſhed his indignation*) *i.* hee hath left Verſe. 11.
nothing vndone that might adde vnto the declaration of his anger: for the hebrew word ſignifieth to make perfect, ſo as nothing be wanting [*hee hath powred out the fierceneſſe of his anger*] *i.* he hath aboundantly declared the extremitie of his diſpleaſure [*hee hath kindled a fire in Sion which hath deuoured the foundations thereof*] *i.* hee hath ſent a conſuming flame into *Ieruſalem*, which doe not onley burne the tops of houſes, but euen vtterlie waſteth the foundations, leauing no markes of it, nor any hope of reſtoring it.

Doctrine. Generally out of the whole verſe. Wherein the 1
expreſsing of the ſame thing by ſo many kindes of ſeuerall ſpeeches, teach vs this doctrine. Though Gods puniſhing hand be heauie vpon vs, yet are wee hardly brought to a thorough acknowledgment of our ſinnes that deſerue the ſame. The reaſon is, becauſe, firſt, wee are moſt blind to diſcerne our owne corruptions. Secondly, we are naturally addicted to blame others rather then our ſelues, *Gen.* 3. 12. *&c.*. The vſe is, teach vs, whenſoeuer wee are in any affliction, to labour our owne hearts to confeſſe the cauſe thereof to bee our owne ſinnes, and to learne to amend them.

Doctrine. [*accompliſhed*] The Church of God endureth 2
more trouble in this life, then anie other people: for the reaſon and vſe hereof, ſee *Chap.* 1. *verſe* 12. *Doct.* 5.

Doctrine. [*accompliſhed, &c. fierceneſſe, &c.*] When Gods 3
puniſhing hand is vpon vs, wee thinke our ſelues to ſuffer ſo great paine as God can lay vpon any. The reaſon is, becauſe,

 firſt,

first, wee measure Gods infinite displeasure by our owne feeling and capacitie. Secondly, wee are so intentiue vpon that we feele, as wee regard not with due consideration any other torment. The vse is, first, to let vs see our naturall corruption, that teacheth vs to iudge of all things by our present feeling. Secondly, to teach vs, if we will with patience beare our present trouble, to consider duely of that which wee might yet suffer aboue this, if God should deale with vs after our owne deseruings.

4 *Doctrine.* (*foundations*) God often bringeth his Church into such outward miserie, as it seemeth to bee in a desperate estate, not possiblie able to be recouered: Examples heereof are, the *Israelites* at the red Sea; and in the booke of *Iudges*, often, &c. The reason is, because, first, he would not haue his people to rest vpon any worldly or outward strength. Secondly, that he might more cleerely be seene to be the deliuerer of his seruants. The vse is, first, to reproue them, as not beeing rooted in the truth, who fall away in the time of trouble. Secondly, to teach vs, neuer to dispaire whatsoeuer calamitie wee fall into, seeing GOD bringeth his people as low as may be, and yet restoreth them againe.

Verse. 12. [*The Kings of the earth, and all the inhabitants of the habitable world would not haue beleeued,*] *i.* no naturall man, whether King or other would euer haue beleeued if it had beene tolde him aforehand, (*that the aduersarie and enemie*) *i.* that those that were against the Iewes, and hated them (*should haue entred into the gates of Ierusalem*) *i.* could euer haue bene able to haue preuailed against that famous Citie, which was not onely in it selfe so strong, but also had beene so wonderfullie protected from aboue, that all the world admyred it.

1 *Doctrine.* (*could not*) God doth nowe and then so humble his people, as their verie aduersaries could not imagine it should euer haue beene so. The reason is, because, first, they iudge onely according to naturall reason. Secondly, hee will shewe his wonderfull power in all things, especially in the guyding of his Church. The vse is, to teach vs, not to regard

the

the iudgement of naturall men, but to looke vnto the Lord, and to magnifie his wisedome in his wonderfull wayes.

Doctrine. [*should haue entred*] There is no place so strong, but the enemie thereof shall preuaile against it, when God seeth it meet. The reason is, because, first, one people cannot fortifie themselues so strongly, but they may be assailed by others as strong as they. Secondly, they are alwayes strongest whom the Lord doth assist. The vse is, to teach vs, neuer to thinke our selues safe, bee our walles so strong as may bee, except the Lord bee with vs: and therefore to seeke especiallie to bee protected vnder his wings; so shall no aduersaries preuaile against vs. 2

[*For the sinnes of her Prophets, and iniquities of her Priests,*] Verse. 13. *i.* The cause that mooued the Lord to deale thus with *Ierusalem* was, the height of sinne in the whole people, yea euen in the teachers, that should haue guyded them to all good things: for hee doth not exempt the other people, but conuinceth the sinnes of all, by the instance of the Prophets and Priests (*that should haue bloud of the iust, in the midst of her*) *i.* that haue growne to such an height of sinne, as to shedde the bloud of such as walking more vprightly then they did, reproued their disobedience.

Doctrine. Generallie out of the whole verse. When the teachers of the people are wicked, it is a signe that the generall number of the whole people is growne farre from the right way. The reason is, because, first, very shame keepeth teachers from many sinnes, vntill they be growne into custome among the people. Secondly, such teachers are vsually sent of God among a people, as a speciall punishment for their grieuous sinnes against the Lord: see *Chapt.* 2. *vers.* 14. *Doct.* 2. The vse is, to teache vs, to mourne exceedingly for the estate of that people which hath such teachers, and for ourselues if it fall to our lot. 1

Doctrine. [*Prophets, Priests, &c.*] These were of that calling and Church to whome God gaue greatest priuiledges, and yet proue ring-leaders to all euill; teaching vs this doctrine. The promise of Gods presence, was neuer tyed to a- 2

nie Church or order of Miniſterie, further then as they walked in his obedience. The reaſon is, becauſe, firſt, it was none otherwiſe tyed vnto *Ieruſalem.* Secondly, elſe ſhould God be bound to retaine often a den of theeues in his fauour. The vſe is, firſt, to reproue the dotage of the Papiſts, that imagine grace to be tyed to *Rome*, and the ſucceſſors of *Peter* there, (who yet ſhall neuer prooue that euer hee was there) though they can neither conuince it by the likelihood of doctrine that *Peter* taught, nor life that *Peter* led; but are euidently moſt contrary to him in both. Secondly, to teach vs, not to reſt vpon the bare title of the Church, or miniſterie of the Goſpell: for euen the builders thereof may proue the captaines to the greateſt miſchiefe, *Pſal.* 118.22.

3 *Doctrine.* (*iniquitie of &c.*) Foule ſpottes and groſſe ſinnes may bee in the face and principall members of a true viſible Church: for the reaſon and vſe heereof, ſee *Chapt.* 1, *verſ.* 9. *doctr.* 2.

4 *Doctrine.* [*ſhead the bloud*] When the corruptions of a Church doe growe ſo farre, that the maintainers thereof proceede to ſhead the bloud of them that withſtand the ſame, there can nothing bee looked for, but deſolation and ruine. The reaſon is, becauſe, firſt, that is the higheſt of ſinne, which God vſeth alwayes to puniſh. Secondly, God did ſtill deale ſo with the Iſraelites, who were a pattern of the viſible Church for euer. The vſe is, to teache vs, firſt, that it is a haynous ſinne to goe about the ſhedding of the bloud of brethren. Secondly, that that Church is in a daungerous caſe, whoſe gouernours perſecute thoſe that reproue and ſtand againſt their corruptions.

Verſe. 14. [*They haue wandered as blinde men in the ſtreetes*] *i.* They haue walked vppe and downe as though they ſawe nothing, (*they were polluted in bloud*) *i.* and they regarded not the vncleanneſſe which they ſhould haue ſhunned, (*becauſe they could not but touche their garments*) *i.* the pollution was ſo generall that they could not auoyde it: the ſenſe, in ſhort is, that the Iewes were ſo blinde in knowledge that euery example of ſinne led them to euill: which for want of grace they could

could not refraine from.

Doctrine. [*wandred blind*] Thoſe that are not rightly in- 1
ſtructed in the true knowledge of God, are as blind in mat-
ters of religion, as the blind man in ſeeing what is before
him in the way. The reaſon is, becauſe, firſt, the naturall man
perceiueth not the things of the ſpirit of God, ſuch as reli-
gion is, *1. Cor.* 2. 14. *&c.* Secondly, they doe erre that knowe
not the Scriptures, *Matth.* 22. 29. The vſe is, to teach vs, firſt,
that we are naturally farre (be we neuer ſo wittie) from reli-
gion, ſeeing we are blind therein. Secondly, ſo carefull as we
are to diſcerne of the right way to heauen, to be ſo diligent
to grow in the knowledge of the word of God.

Doctrine. In that this followeth vpon the wickedneſſe of 2
the Prophets and Prieſts, wee learne this doctrine. An vn-
conſcionable Miniſterie begetteth ignorance, and all vngod-
lineſſe in the people. The reaſon is, becauſe, firſt, ſuch are v-
ſually ſent in Gods iudgement to leade them to beleeue
lyes, *2. Theſſ.* 2. 10. *&c.* Secondly, the people are naturally in-
clined eaſily to follow that teacher which leadeth vnto euill.
The vſe is, firſt, to reproue them that thinke an ignorant, or a
prophane Miniſterie anie waie tollerable in Gods Church.
Secondly, to teach vs to pray to God, & vſe all good meanes
that wee may haue ſuch a Miniſterie, as may both teach vs the
waies of godlineſſe, and goe before vs in the practiſe of the
ſame.

Doctrine. [*were polluted*] In that this followeth vpon their 3
blind ignorance, wee learne this doctrine. The ignorance of
the true knowledge of God, is the ready way to all iniqui-
tie. The reaſon is, becauſe, firſt, wee cannot knowe what is
ſinne, but by the knowledge of the lawe of God, *Rom.* 7. 7.
Secondly, where there is no knowledge, there is no conſci-
ence of ſinne; for conſcience is nothing elſe, but the vnder-
ſtanding of Gods will, whereunto the heart doth conſent.
The vſe is, firſt, to reproue the Papiſts that make ignorance
the mother of deuotion; and carnall people that make no
care to attaine to the knowledge of God. Secondly, to teach
vs, ſo carefull as wee are to approoue our ſelues truely to feare

the Lord, to bee so diligent not only in vsing all good means our selues to growe in the knowledge of Gods will, but also to draw others vnto the same.

4 *Doctrine.* [*could not &c.*] They that are ignotant of Gods word, and liue among an vngodly people, cannot but bee defiled with their sinnes. The reason is, because, first, the godly that haue the greatest knowledge and most grace, can hardly auoid the infection of euil example. Secondly, wee are naturallie prone to follow the ill presidents one of another. The vse is, to teach vs, first, the cause why people generally bee so prophane; euen because they easilie learne euill one of another. Secondly, to auoid to the vttermost of our power the familiaritie of the vngodly; seeing hee that treadeth vpon coales must needes be burned, *Prouer.* 6. 28.

Verse. 15. [*Depart yee* [euery one that is] *polluted*] *i.* get you gone you wicked and sinfull people (*doe they crye vnto them*) *i.* the enemies in a mockerie doe say thus aloude vnto them (*depart yee, depart yee*) *i.* be gone in all the haste (*touch not*) *i.* meddle not with any thing of ours (*for they did flee and wandred*) *i.* they made haste and knew not which way to goe (*they said among the heathen*) *i.* they vsuallie hauing no ground for it, spake thus to the people, when they came (*they shall not adde to remaine as strangers*) *i.* The Iewes shall abide no longer amongst the Nations.

1 *Doctrine.* (*polluted*) The professors of the trueth, when God giueth them ouer vnto themselues, doe become so odiously sinfull, as their enemies shall crye out of them for it. The reason is, because, first, they haue no power to refraine from euill, but onely from the Lord. Secondly, God giueth the wicked to see and exclaime against the sinnes of professors, though they be blind in their owne. The vse is, to teach vs, carefullie to walke according to our profession, lest we become odious both to God and men.

2 *Doctrine.* (*wandred*) When wee regarde not to walke in the trueth, God will giue vs ouer to do we know not what, and wander we cannot tell whither. The reason is, because, first, it is a branch of his iudgement threatned to fall vpon

men

men in that case, *Rom.* 1. 28. *&c.* Secondly, hee will let them see in their owne experience, what a miserable way they walk in, that haue not him for their guide. The vse is, to teach vs, not only to labour to increase in the knowledge of Gods will, but also in a sincere practise of the same, seeing hee onely shall enter into the kingdome of heauen, that doth the will of the father that is in heauen, *Mat.* 7. 21.

Doctrine. [*shall not adde, &c.*] Wee are easilie brought to flatter our selues, and to promise our selues much felicitie. 3
The reason is, because, first, wee doe not rightly weygh the waight of Gods anger, and the desert of our sinnes. Secondlie, our affections labour to bee perswaded of that they desire to enioy. The vse is, to teach vs, first, to reproue such vanitie both in our selues and others. Secondlie, to looke rather for more and more heauie things: so shall our present miseries be patiently borne, and greater, if they come, daunt vs the lesse.

Doctrine. (*they said*) It is a great fault for him that pro- 4
fesseth to make conscience of his word, to report that which hee hath no ground for. The reason is, because first, it is a marke of a busie bodie, to employ himselfe where there is no neede. Secondly, it argueth the heart to bee most light and vaine, that setteth the tongue on worke with such vncertaine things. Thirdlie, it is cause that many vntrueths be reported, and consequentlie of manie sinnes. The vse is, to teach vs, as in all things to be slow in speaking, so especiallie in vncertaine reports, lest wee make our selues, and so our profession for our sakes, subiect to the mocke and reproach of men.

(*The angrie countenaunce of the Lord hath scattered them*) Verse. 16.
i. and yet the Lord hath made hauocke of them, and dispersed them into all Nations (*and will not adde to regard them*) *i.* hee will haue no more respect vnto them as hee had in former times [*they haue not accepted the face of the priests*) *i.* their enemies haue not regarded the teachers of the lawe among them [*they haue not shewed fauour vnto the ancient* [*i.* they had no respect to pitie the olde people, that for their age

age ſhould haue bene reuerenced. The meaning is, the Iewes haue little reaſō to flatter themſelues, ſeeing they are ſo greatly diſperſed, and their foes bee ſo cruell vnto them, as that they neither forbeare age nor ſexe.

1 *Doctrine.* Generally out of the whole verſe, beeing a reaſon to ſhewe their vanitie expreſſed in the former. Man often flattereth himſelfe, and is ſecure, when hee hath no reaſon therevnto, but cleane contrarie. The reaſon is, becauſe, firſt, the corruption of our nature is prone therevnto. Secondlie, GOD often giueth vs ouer into that diſpoſition, as a iuſt recompence and puniſhment of ſome former ſinne. The vſe is, to teach vs, diligently to looke into our ſelues, and the manner of Gods dealing with vs, that we may learne to walke warilie, and not careleſly as many doe.

2 *Doctrine, (ſcattered them)* It is an argument of Gods anger againſt his people for their ſinnes, when he ſcattereth them ſo, as they cannot aſſemble to praiſe and worſhip him as in former time. The reaſon is, becauſe, firſt, the contrarie is called his preſence, and his face, in the ſcriptures, *Pſalm.* 42. 2. *&c.* Secondly, it is the meanes to drawe vs to all euill, as the contrarie is to all good things. The vſe is, firſt, to reproue them as moſt ſenſeleſſe of their owne eſtate, who beeing in this caſe, make no reckoning of it. Secondly, to teach vs, when it falleth out to bee our lotte, not onely to acknowledge our ſinnes to haue cauſed it, and therefore to learne amendment thereby, but alſo to thirſt after the recouerie of the exerciſes of religion againe, with the greateſt longing that may bee, *Pſalme,* 42. 1. *&c.* 84. 2. *&c.*

3 *Doctrine. (not accepted)* It is a ſigne that Gods anger is hot againſt his people, when the aduerſaries haue no pitie vpon anie ſorte of them. The reaſon is, becauſe, according to the meaſure of his anger, is the furie of the foes. The vſe is, to teach vs to be humbled when we ſee our aduerſaries ſtrong and malicious, ſeeing it argueth Gods anger to bee exceedingly prouoked againſt vs for our ſinnes.

Verſe. 71. [*Yet wee, our eyes are conſumed for our vaine aide*] *i.* notwithſtanding all theſe miſeries, wee doe exceedingly gaze after

ter ſuch helpe as is neuer able to ſuccour vs, (*in our looking wee looked to a nation that could not ſaue vs*) *i.* wee throughly ſet our eyes vpon a people that had no power to deliuer vs, meaning the Egyptians.

Doctrine. Generally out of the whole verſe. It is a grieuous ſinne, (when wee are ſmitten with Gods hand for our ſinnes) to ſeeke after mans helpe, and not eſpecially vnto the Lord. The reaſon is, becauſe, firſt, it ſpoyleth GOD of his right (in ſauing the oppreſſed) as much as is in them. Secondly, it argueth an exceedings meaſure of Infidelitie that is not driuen away by ſuch ſharpe corrections. Thirdly, it ſtandeth againſt Gods purpoſe, who in ſmiting ſeeketh to haue vs looke vnto him for helpe. The vſe is, to teach vs, in all our afflictions, to ſeeke vnto the Lord that ſmiteth, and not to reſt vpon the inſtruments, who can doe nothing but according to his appointment. 1

Doctrine. [*vaine helpe*] It is a vaine thing for a man in his diſtreſſe, to ſeeke vnto worldly helpe, except hee principallie ſeeke vnto the Lord. The reaſon is, becauſe, man can doe vs no further good, then God enableth him vnto, which ſhall be nothing (to our comfort) if by ſeeking to them wee neglect him. The vſe is, firſt, to reproue the vanitie of man, that thinketh himſelfe ſafe, if great and ſtrong outward meanes be for him, and ſo goeth no further. Secondly, to teache vs, whenſoeuer wee looke to haue theſe worldly meanes bleſſed vnto vs, to ſeeke firſt vnto the Lord for his ayde, in whoſe fauour they ſhall doe vs good; elſe not. 2

Doctrine. [*are conſumed*] Man is farre more attentiue and diligent in an vnlawful courſe, then in that way which is good. The reaſon is, becauſe, his whole naturall force aſſiſteth him in that which is euill, but is againſt him in that which is good. Hence it is that falſe Prophets, and Idolaters, haue ſhewed more vehemencie in their falſhood, then Gods ſeruants in the trueth. The vſe is, to teach vs, to be prouoked to all forwardneſſe in well-dooing, by the vehemencie that wee ſee in them that walke in euill wayes. 3

[*They hunt our ſteppes, that wee cannot goe in our ſtreetes,*] *i.* Verſe. 18.

wee are ſo farre from hauing the freedome of our countrey, that beeing beſieged, wee dare not goe in the ſtreetes of the citie, ſuch is the diligence of the enemie to doe vs harme (*our ende approacheth*) *i.* Theſe extremities are an apparant ſigne that wee ſhall ſhortly be conſumed (*our dayes are fullfilled, for our end is come*) *i.* wee haue continued our time appoynted, for now wee are ouerthrowne for euer.

1 *Doctrine.* (*they hunt*) The aduerſaries of the trueth are moſt diligent and skilfull in ſeeking the harme of Gods Church. The reaſon is, becauſe, firſt, Sathan his ſchoolemaſter is of great malice & experience. Secondly, they themſelues do ſet their mindes wholy therunto. The vſe is, to teach vs, firſt, neuer to bee ſecure, ſeeing the aduerſarie ſtill ſeeketh our harme. Secondly, to beware of him euen then when hee pretendeth greateſt friendſhip vnto vs.

2 *Doctrine.* (*our end, &c.*) When God giueth the aduerſaries power euery way to vexe vs, it is a ſigne that deſolation is at hand. The reaſon is, becauſe, Gods fauour or anger is diſcerned by the ouerthrow or ſtrengthning of our enemies. The vſe is, to teach vs, whenſoeuer wee fall into the enemies hands that deale cruelly with vs, to aſſure our ſelues, that either wee muſt by vnfayned repentance preuent it, or our vtter deſolation approacheth.

Verſe 19 (*Our perſecutors are lighter then the Eagles of the heauens*) *i.* thoſe that purſue vs, are ſwifter then the Eagles that flie in the ayre (*they purſued vs vpon the mountaines*) *i.* they followed and ouertooke vs in the mountaines [*and laid waite for vs in the deſarts*] *i.* they did ſecretly lay ambuſhes in the wilderneſſe. The meaning is, that whether they fled to the mountaines, or hide themſelues in the woods, the enemies had ſtill meanes to ouertake them and to finde them out.

1 *Doctrine.* [*lighter*] When GOD ſetteth the wicked on worke to affl. & his ſeruants, they doe it with great dexterity and readineſſe. The reaſon is, becauſe, firſt, hee that is the author of all power and skill, aſſiſteth them. Secondly, they haue power giuen them to doe that which naturally they doe thirſt after. The vſe is, to teach vs, when it falleth out ſo with

with vs, to looke vnto GOD who giueth them ability to vexe vs, and not vnto them, who can doe nothing without him.

Doctrine. [*they pursued vs, &c.*] When the hand of God is against vs, it is in vaine for vs to seeke vnto, or rest vpon any outward helpes or meanes of refuge. The reason is, because, first, all places and meanes are within his reache. Secondly, all second causes serue to performe his pleasure. The vse is, to teach vs, to seeke first to haue his fauour and assistance, so shall the outward meanes be profitable vnto vs. 8

(*The breath of our nostrills*) *i.* the meanes vnder which we breathed and liued [*the annointed of the Lord*] *i.* the King appointed of God to be a figure of the Messiah: for so were all the Kinges of the Iewes, especiallie the posteritie of *Dauid*, *Psal.* 84. 10. and *Sam.* 2. 10. (*is taken in their pits*) *i.* is apprehended in the grinnes of the aduersaries, *Ierem.* 52. 8. 9. (*of whome we said*) *i.* by whom wee promised our selues thus much good [*in his shadowe*] *i.* being refreshed with his ayre, as with a shadow in the heate of our extremities (*wee shall liue among the Gentiles*) *i.* we shall not be vtterly destroyed, though we be scattered into diuers Nations. Verse. 20

Doctrine. (*the breath &c.*) The office of the King, and so of euery Magistrate is, to protect and preserue the people in safetie and peace, euen as the breath that wee drawe in at our nostrills, giueth life and health vnto the bodie. The reason is, because, first, God hath giuen them power for the good, and not the harme of the subiects. Secondly, they are Gods Lieutenants, who is the preseruation and safety of all his creatures: in which respect they are called Gods, *Psal.* 82. 1. *&c.* Thirdly, else are the people subiect to fall into all euills, *Iudges* 17 6. *Prouer.* 29. 12. The vse is, to teach all Kings and Magistrates to know, that God hath not giuen them their authoritie to tyrannize, or wrong the people; neither to maintaine them in idelnesse and vanitie; but to doe iustice to all, protecting euery one from wrong, else shall their account bee heauie. Secondly, to teach vs that bee subiects, not onely to bee obedient for conscience sake, vnto all the lawfull ordinances of Princes, seeing they are appointed of God ouer 1

vs for our good; but also to pray for them, that vnder them wee may liue a quiet and peaceable life, in all godlinesse and honesty, *Tim.* 2. 2.

2 *Doctrine.* (*taken &c.*) Kings and Princes when they sinne against the Lord, are subiect to his punishing hand as well as meaner people. The reason is, because, first, God is no accepter of persons. Secondly, they haue no more priuiledge promised them then others; but destruction is threatned to them being disobedient, with others, 1. *Sam.* 12. 25. The vse is, first, to reproue them, that to flatter Princes, doe perswade them that they are persons exempted from punishments; and therefore to denie those meanes which God hath appointed for the good of all his seruants in generall, to belong vnto them. Which kind of people giuing libertie vnto Princes to doe what they list, are the greatest enemies that Princes can haue. Secondly, to teach Princes to looke for Cods hand against them, whensoeuer they walke in euill waies: for so was it with all the posteritie of *Dauid*, that followed not the lawes of the Lord, but did euill in his sight.

3 *Doctrine.* [*of whome wee said*] It is the nature of man to promise himselfe all assurance, when the outward meanes seeme strong for him. The reason is, because, first, carnall reason doth regard nothing but the outward meanes. Secondly, Sathan laboureth to make vs secure thereupon, and not to looke any further. The vse is, to teach vs, neuer to thinke any outward meanes so sure, but GOD can (and in his displeasure will) defeate them: and therefore to seeke principallie to him.

4 *Doctrine.* (*said wee shall liue*) When Gods people set their hearts too much vpon outward things, hee vseth vtterly to take them away from them. The reason is, because, first, else they will forget to rely vpon him as they should. Secondly, hee loueth them, and will enforce them from all affiance, sauing himselfe: this is the cause that he often taketh from his children their strength, health, deerest freinds, infants that they loue most, &c. The vse is, to teach vs, so to loue and delight in these things, as wee put our principall affiance in the

Lord,

Lord, and not bee drawne from any duty of godlineſſe, but rather prouoked thereunto by themſelſe (if the Lord loue vs) hee will either take them from vs, or make them grieuous croſſes vnto vs.

(*Reioyce and bee glad*) *i.* take your pleaſure vpon vs while God giueth you power ouer vs (*O daughter Edom, that dwelleſt in the land of Vz*) *i.* O all yee our enemies, and eſpecially you *Edomites* that doe dwell ſo neere vs, and haue beene ſo cruell againſt vs, *Pſal.* 137. 7. (*the cup alſo ſhall paſſe through vnto thee*) *i.* the rod of Gods afflicting hand (for that is meant by cup) ſhall not bee all powred out for mee, but thou ſhalt haue thy ſhare in it (*thou ſhalt bee drunken*) *i.* ſuch abundance of Gods puniſhments ſhall light on thee, as ſhall vtterly ouerthrow thee (*and ſhalt ſhew thy nakedneſſe*) *i.* thy filthineſſe ſhall appeare vnto all men. verſe 21.

Doctrine. (*Reioyce*) The godlie muſt take it patiently that the wicked doe triumph and reioyce ouer them, when God doth humble them by afflictions. The reaſon is, becauſe, firſt, they know it to bee the Lords doing. Secondly, they knowe that the wicked doe but according to their nature. Thirdlie, they are aſſured that God will looke vpon it in his due time, to deliuer them, and puniſh their enemies. The vſe is, to teach vs, with patience to beare the reproaches of the wicked, praying to the Lord to looke vpon it, and redreſſe it. 1

Doctrine. (*Edome that dwelleſt &c.*) Of all the aduerſaries that Gods people haue, thoſe are the cruelleſt, that in outward reſpects are the neareſt vnto them. The reaſon is, becauſe, firſt, they know beſt their corruptions for which they are afflicted, and the waies to doe them moſt harme. Secondly, that God might make the rod the heauier, that they may the more earneſtly ſeeke vnto him. The vſe is, to teach vs, if wee truely feare God, to looke for enemies euen of thoſe that are of our owne houſhould, *Matth.* 10. 36. for by them ſhall wee learne the greateſt meaſure of patience, ſeeing they will exerciſe vs moſt often. 2

Doctrine. (*the cup alſo &c.*) Whatſoeuer afflictions the Lord laieth vpon his people in this life, the wicked ſhall bee 3

punished there with, in their time. The reason is, because, first Gods iustice cannot let them escape vnpunished, seeing the continue therein without repentance. Secondlie, iudgement doth begin at the house of God, 1. *Pet.* 4. 17. therefo it must end with the vngodly. The vse is, to teach vs, pat ently to beare afflictions, seeing God will shortlie cause th cup to passe from vs to our aduersaries.

4 *Doctrine.* (*drunken*) Though the Lord spare his enemi til he haue corrected his seruants, yet wil he ouerthrow the with a large measure of his iudgements in his due tim The reason, and vse hereof is, the same with the last do ctrine.

5 *Doctrine.* (*shew thy nakednesse*) The wicked when Go layeth his punishing hand vpon them, doe most notorious ly manifest the heynousnesse of their sinnes. The reason i because, first, they haue no grace to take it patiently, bu doe rage at it. Secondly, Gods hand is neuer vpon them fo their comfort, but to crush and confound them. The vse i to teach vs, if wee will shew our selues to be vnlike the wi ked to take afflictions patiently, which they cannot do.

Verse. 22 [*Thy punishment is accomplished*] *i.* the punishment of th sinnes (as *vers.* 6. for the word properly signifieth sin) shall certainly haue an end, as if it were finished already (*o daught Sion*) *i.* O people tender and deare vnto me [*hee will not ad to cause thee to goe into captiuitie*] *i.* hee will not still contin and encrease thy punishment (*hee hath visited thine iniquitie daughter Edome*) *i.* hee will as certainely powre out his ven geance vpon thee, as if it were done alreadie (for the pro phets vse the time past when they foretell things to com to declare the certaintie thereof) O *Edom* most choyce an dayntie at this present (*hee hath carried thee awaye for th sinnes*) *i.* hee will surely driue thee out of thine owne land fo thy great wickednesse.

1 *Doctrine.* (*accomplished*) Though the punishments tha God layeth vpon his people bee neuer so many and heauie yet shall they come to an ende in due time. The reason is because, first, God cannot be angrie with his people for euer

Secondly

Secondly, they suffer onely in this life, which is but short. The vse is, to teache vs, first, with patience to beare whatsoeuer hee laieth vpon vs, seeing it shall continue but for a time. Secondly, not to dispayre vnder the waight of afflictions, seeing GOD will one day wipe away all teares from our eyes.

Doctrine. [*hee hath visited thine, &c.*] Whatsoeuer afflictions the Lorde layeth vppon his children in this life, the wicked shall bee punished therewithall in their time, for the reason and vse heereof, see *verse* 21. *Doctrine* 3. of this Chapter. 2.

CHAPT. V.

REmember O LORD *what is come vpon vs*] Verse. 1. i. O thou that rulest all things, call to mind what grieuous things wee doe suffer, [*beholde and looke vppon our reproache*] i. see with consideration, howe wee, whome thou hast chosen for thy peculiar people, to haue thine owne name called vpon by vs, are become the scorne of all men.

Doctrine. Generally out of the whole verse. The principall desire of the godlie is, that the Lord would weigh their estate. The reason is, because, first, they know him to bee a righteous Iudge, euer dealing fauourably with his people. Secondly, their consciences doe tell them, that notwithstanding they are grieuous sinners against the Lord, yet the enemies abuse them for the trueth sake. The vse is, to teach vs, in all our distresses, to repent vnfainedly for our sinnes against the Lord, so may wee with good consciences come vnto him with our complaints in our miseries.

Out of this verse may also bee gathered the 3. 4. and 5. Doctrines of *Chapt.* 1. *vers.* 11.

[*Our possessions is turned vnto strangers*] i. Our lands are taken Verse. 2.

taken from vs, and giuen to others (*our houſes vnto forrenners*) *i.* our habitations are enioyed by thoſe that haue no manner of right vnto them.

Doctrine. Generally out of the whole verſe. God ſometimes bringeth his people to ſo lowe an ebbe in the things of this life, as hee neither leaueth them poſſeſsions, nor houſes wherein to ſhroude themſelues. The reaſons is, becauſe, firſt, the things of this life are no part of that promiſe which hee hath made peculiarly to them. Secondly, hee will let them ſee that they haue no cauſe to put confidence in worldly things. The vſe is, to teache vs, firſt, neuer to promiſe our ſelues any aſſurance of the things of this life. Secondly, to learne whenſoeuer the Lord taketh them from vs, to make leſſe account of them, and to repoſe our affiance more wholly in him.

Verſe. 3. (*Wee are orphanes, and haue no fathers*) *i.* our fathers are either killed with the ſword, or dead with the peſtilence; and ſo many of vs are left without ſuccour or protection, (*our mothers are as widowes*) *i.* not onely wee are fatherleſſe, but alſo our mothers are as deſolate widdowes, depriued of their husbands, the ſtay and comfort of their life.

Doctrine. Generally out of the whole verſe. It is a grieuous puniſhment of God, and much to bee lamented, when God maketh many children fatherleſſe, and wiues widowes in any Nation. The reaſon is, becauſe, firſt, a ſpeciall ſtrength of the whole common wealth is taken away, when houſholders are cut off. Secondly, it is a meane to fill the Church with all diſorders, when fathers of families that ſhould rule euery one his houſhold, be taken away. The vſe is, to teache vs, whenſoeuer wee ſee God to deale ſo with our countrie, or our ſelues in particular, to acknowledge it his heauie hand vpon vs for our ſinnes, and to learne amendment by it.

Verſe. 4. (*Wee drinke our waters for money*) *i.* euen water that is vſually common, we are conſtrained to giue money for, yea, though it were of that which was our owne (*our wood commeth to vs by a price*) *i.* wee are glad to buy againe that wood, which they haue taken by violence from vs.

Doctrine. Generally out of the whole verſe. Gods people

are

are often constrained to buye the benefite and vse of that which is their owne. The reason is, because, first, God will make heereby the world more hard vnto them, that they may learne to looke vnto him the more carefully. Secondly, that the wicked, when God giueth them power ouer the godlie, may shewe the crueltie of their disposition more manifestly. The vse is, to teache vs, to take it patiently, as the losse that GOD hath appoynted vs, when such extreamities doe fall vpon vs.

[*Those vpon our neckes, persecute vs*] i. those that sit ouer vs and presse vs downe, doe follow all extremities against vs, (*we are wearyed, and is is not suffered vs to rest*) i. wee are greatly toyled with miseries on euery side, and yet haue wee no time of breathing or refreshing. Verse. 5.

Doctrine. [*vpon our neckes*) In that they were stiffe-necked and refused to beare the Lords yoke, and therevpon are giuen ouer to beare this heauie condition, wee learne this doctrine. When Gods people doe beginne to refuse his yoke which is light and easie, hee will lay a more grieuous burthen vppon them. The reason is, because, first, he will let them see by experience, that to serue him is the sweetest life. Secondly, hee loueth them, and therefore doth correct them with the rods of men. The vse is, to teach vs, in all our afflictions to acknowledge the heauie hand of God to bee most iustly prouoked against vs by our owne sinnes. 1

Doctrine. [*not suffered vs to rest*] The wicked are neuer satisfied, but do still continue their hatred against the godly: for the reason and vse heereof, see *Chapt. 3. verse. 14. doctr. 6.* 2

[*Wee haue giuen our hand to Egypt,*] i. wee haue stretched out our begging hand to the people of Egypt, (*to Assur to bee satisfied with bread*) i. yea, to the Assyrians our greatest enemies, haue wee sought for necessarie reliefe; such is our miserie. Verse. 6.

Doctrine. [*Wee haue giuen*] It is lawfull for our necessarie helpe in the things of this life, to vse the assistance of those that bee our enemies. The reason is, because, first, the matters of this life are giuen of God, to the iust and vniust, to bee vsed 1

of all the ſonnes of *Adam*, for the reliefe of euery particular. Secondly, the godly are the proper owners of all things in the world, & to ſeeke them when they need them, of whomſoeuer God maketh the treaſurers thereof. The vſe is, firſt, to reproue them that thinke it not lawfull to buy and ſell with, or to bee any way beholden vnto the wicked. Secondly, to teach vs, to vſe them when other meanes are denied vs, leſt we tempt God in deſpiſing the meanes.

2 *Doctrine.* (*to bee ſatisfied with, &c.*) Gods people may come to that want in this life, as to begge their bodily foode: for the reaſon and vſe hereof, ſee *Chap.* 4. *verſe.* 4. *doct* 4.

Verſe. 7. (*Our fathers haue ſinned and are not*) *i.* our anceſtors did tranſgreſſe Gods commandements, and yet they are out of the miſeries of this life (*wee beare their ſinnes*) *i.* we being the ſinfull ſeede of that ſinfull generation, doe beare the puniſhment of their ſinnes, and of our owne, according to that *Exodus* 20. 5. *Ierem.* 32. 18. not that the ſonnes are puniſhed for their fathers ſinnes, for this is alwaies true, *the ſoule that ſinneth ſhall dye*, *Ezech.* 18. 20. neither ſhall the father die for the ſinne of the ſonne, nor the ſonne for the ſinne of the father: but the meaning is, that foraſmuch as they are not only guiltie of their owne ſinnes, but alſo of their fathers, in that they doe ſucceed them in their iniquities: therefore had their fathers leſſe puniſhment, and the heauier burthen lieth vpon them.

Doctrine. Generally out of the whole verſe. When diuers generations continue in one ſinne, the Lord vſeth to puniſh the latter more ſeuerely then the former. The reaſon is, becauſe, firſt, the ſonne ſhould feare to doe the like, when he ſeeth his fathers ſinne, *Ezech.* 18. 14. elſe is his ſinne more heynous. Secondly, the longer Gods patience is abuſed, the greater heape of vengance is deſerued. The vſe is, to teach vs, not to ſtand vpon this; wee will doe as our forfathers haue done; for if wee ſinne as they did, wee muſt be puniſhed more ſeuerely then they were.

Verſe. 8. (*Seruants doe rule ouer vs*) *i.* wee are not onely vaſſals to the Princes, and great men that are our enemies; but euen

euery

euery abiect, and base fellow vseth vs at his pleasure [*none rescueth vs from their hands*] *i.* though euerie seruant doe vs wrong, and vile fellowes abuse vs, yet nobody hath any care to helpe vs, or do vs any iustice.

Doctrine. (*seruants, &c.*) When the wicked that are in authoritie doe set themselues to vexe the godly, euery seruant and vile fellow will bee readie to adde to their miseries. The reason is, because, first, all the wicked are of one disposition, whether they bee high or low. Secondly, vngodly ones will flatter the rulers, and bee ready to doe that which will like them, especially if they bee euill. The vse is, first, to teach magistrates to take heede what they doe, seeing the people be ready to follow them in all euill, for which (as well as their owne) they shall answere at the day of account. Secondly, to teach vs, when rulers set themselues against vs for well-doing, to looke for the enmitie of their seruants, and of the multitude also. 1

Doctrine [*none rescueth*] God often layeth great miseries vpon his people, and denieth them all meanes of deliuerance: for the reason, and vse hereof, see *chap. 1. verse. 7. doct. 3.* 2

[*In our liues*] *i.* with the toule of our soules, or with the danger of our liues (*we haue brought our bread*) *i.* wee haue procured vnto our selues foode [*before the drineſſe of the wildernesse*] *i.* by reason of the barren, and dangerous places, where wee were constrayned to liue. Verse. 9.

Doctrine. Generally out of the whole verse. The godly do often get necessarie foode, with the greatest danger and difficultie that can bee. The reason is, because, first, the world, and all the fauourers thereof are against them. Secondlie, God would make them thoroughly weary of this worlde. The vse is, to teach vs, not to wonder, or bee amazed, when euery worldly thing goeth against vs, but to looke for it, as our share allotted vnto this life.

(*Our skinne was blacke as an ouen*) *i.* Our bodies waxed blacke, euen as doth an ouen, being continuallie beaten vpon with the flame of the fire, that is within it (*with the feruor of famine*) *i.* with that exceeding sharpe and continuall hunger Verse. 10.

ser that maketh vs, as it were weather-beaten with continuall stormes.

Doctrine. Generally out of the whole verse. The afflictions of Gods people doe often worke a great alteration in their bodies. The reason is, because, first, they are exceeding vehement. Secondlie, God will often haue them seene (as it were) in their countenance, for the example of others. The vse is, to teach vs, to looke for afflictions from the Lord, both vpon our bodies and soules; and when wee see them vpon others, to profite by them, as the good childe doth, when hee seeth his brother beaten.

verse. 11. (*The women were defiled in Sion*) i. The honest and sober matrons did the enemies force and abuse to satisfie their filthie lust, euen in the holie place, dedicated to Gods speciall seruice [*the virgins in the cities of Iudah*] i. yea and the maidens also in euerie place where they came, and in the cities that they did ouercome.

Doctr. Generally out of the whole verse. There is no acte so filthy, or odious, which the wicked will not do, to accomplish their owne desires. The reason is, because, first, God giueth them ouer to worke all wickednesse [with greedinesse]. Secondly, Sathan ruleth them, who is shameleſſe himselfe, and so maketh hee all those that are wholie guided by him. The vse is, to shewvs, vnto what horrible condition man commeth, when God leaueth him vnto himselfe. Secondly, to teach vs, not to trust such as wee see giuen ouer vnto sinne, no not in those things that shame and ciuill honesty forbiddeth them to abuse themselues in.

Verse. 12. (*The princes are hanged vp by their handes*) i. they make no more reckoning of the honorable men among vs, but doe euen hang them vp like dogges [*the faces of the aged are not honored*] i. the reuerend olde men and ancient matrons haue no kinde of dutie done them, but are vtterly despised, as the rest of the people.

Doctrine. Generally out of the whole verse. When God stirreth vp the wicked to bee his scourge to punish his people, they haue no respect to fauour one degree or sexe

more

more then mothers. The reason is, because, first, hee that is no accepter of persons doeth set them on worke. Secondlie, they are generally faithfull in great measure, before such a vow commeth upon them. Thirdly, the wicked seeke to satisfie their desires vpon all, ouer whome God giueth them power. The vse is, first, to reproue their vanity that flatter themselues in their sinnes, thinking they shall not be punished among the iust, because they are great ones, rich, or in good estimation. Secondly, to teach vs, of what condition soeuer we be, to preuent the Lords punishing hand by repentance, or else we shall be sure to feele it extreamly, when our sinnes are at their height.

[*They tooke the yong men to grinde*] *i.* they made our verse. 13.
goodly and strong young men to grinde the mill, a worke that Asses were vsually put vnto, being most painfull, & most abiect worke [*the boyes fell vnder the wood*] *i.* they caused the young youths to beare such burthens of wood, as the verie weight thereof crushed them downe, because they were not able to stand vnder it.

Doctrine. Generallie out of the whole verse. When the wicked doe tyrannize ouer the godly, they seeke to serue their owne turnes with them, with greater cruelty then they doe with the brute beasts. The reason is, because, they beare a hatred vnto them; so as, euen their mercies are cruell. The vse is, to teach vs, to pray vnto GOD, that he would neuer giue vs ouer into their handes, or if he doe, to giue vs a speciall strength and patience, seeing they vse to deale so cruelly.

[*The olde men haue ceased from the gate*] *i.* the graue and verse. 14.
ancient men doe no more sit in the gate, according to the ancient manner, *Gen.* 34. 20. to iudge betweene partie and partie, and to execute iustice to all men. [*the young men from their songs*] and the youth also of the people haue no ioy, neither doe they vse any of their honest recreations, which they were wont to vse.

Doctr. (*ceased from, &c.*) It is a grieuous plague vnto a people, when the seat of iustice is ouerthrown from among them.

The reason is, because, first, it bringeth in all confusion and disorder. Secondly, no man can enioy any thing as his owne. Thirdly, euery one lyeth open to the violence of spoylers, and hath no succor nor redresse, being wronged. The vse is, to teach vs, first, that it is better to haue tyrants gouerne vs, then to bee void of all gouernement. Secondly, to pray vnto God for the gouernment vnder which wee liue, that in the prosperitie thereof we may haue peace. Thirdly, to acknowledge all lawfull magistrates to bee the speciall ordinances of God, appoynted for our good, and therefore to yeeld obedience, and reuerence thereunto for conscience sake.

2 *Doctrine.* (*young men from*) The ouerthrow of magistracie among a people taketh all occasions of reioycing from all sortes of people. The reason is, because, first, many great blessings are lost, and many greeuances come vpon them which will make the heart heauy. Secondly, they haue no saferie, but haue cause euery one to feare another, and to stand vpon his owne guard, as though hee were in the middest of his enemies. The vse is, to teach vs, to pray vnto GOD that he would neuer leaue vs without those heads, and gouernours that may take care to protect vs in peace; for if he do, our life will be more bitter then death it selfe.

3 *Doctrine.* (*their song*) Honest recreations and delightes are to bee esteemed among the good blessings that God giueth his people in this life. The reason is, because, first, it is here accounted by the holy Ghost a grieuous thing that they are deprived of them. Secondly, neither bodie nor mind can continue able and apt to their duties without some intermission, but it is neuer lawfull to be idle. The vse is, first, to reproue them that are so Stoical, as they thinke no recreation to be allowed by the word of God. Secondly, to teach vs, that it is lawfull for vs to vse those exercises that may recreate either our bodie wearied with trauaile, or our mindes oppressed with studies, meditations, cares of this life, or troubles: so that these cautions bee alwaies obserued, first, no parte of Gods worship may bee abused in it, and therefore swearing, lottes, &c. must not be there. Secondly, the hinderance of our neighbor

bers profits may not bee sought vnto, and therefore we may neither desire their companie that should bee about their worldly businesse, nor seeke to profit, or gaine by the losse of any. Thirdly, it must be vsed to make vs fitter for the more weighty duties of our calling, and therefore we may not spend whole daies, or halfe daies therein: for else wee make vnto recreation but an occupation or it.

(The ioy of our hearts doth cease) i. wee haue no matter of reioycing left vs at all *(our daunce is turned into mourning)* i. whereas wee haue had much cause to bee merrie, wee haue now nothing but matter inough of mourning. Verse. 15.

Doctrine. Generally out of the whole verse, Gods people are sometimes in such case, as they haue no cause of gladnesse, being on everie side beset with crosses and calamities. The reason is, because, first, God will let them see the desert of their sinnes. Secondly, the Lord will bring them to a thorough mislike of this world, and a longing after heauen. The vse is, to teach vs, first, not to condemne any, or to thinke our selues to bee forsaken of God, because of the multitude and greatnesse of afflictions. Secondly, to learne by afflictions to set our affections more feruently vpon heauen and heauenly things.

[Our crowne is fallen from our head] i. all our glorie both of Church and common-wealth, yea and whatsoeuer thing any priuate man had wherewith hee was honoured or anie way graced *[woe is now to vs, because wee haue sinned]* i. cause of great sorrowe and lamentation is vpon vs, for that wee haue transgressed the righteous lawes of the iust God, and not yeelded obedience vnto him. Verse. 16.

Doctrine. Generally out of the whole verse. It is the sinne of the godly that causeth all their afflictions which they doe suffer; which also in their greatest agonies they doe confesse: see *Chapt. 1. verse. 5. doct. 7. & verse. 8. & verse. 12. doct. 1. & 2.*

(For this our heart is faint) i. this grieuous estate of our sinnes doth touche vs with the greatest griefe *(because of these things)* i. for these great miseries which our sinnes haue procured Verse. 17.

cured vs (*our eyes are darkened*) i. our senses are made dull, as vsually they are with griefe and sorrowe.

1 *Doctrine.* (*for this, &c.*) The godlie when they are tho roughly touched, are more grieued for their sinnes, then for all the plagues that the Lord layeth vppon them in this life. The reason is, because, first, sinne as it selfe separateth betwixt God and man, which no kinde of afflictions can doe. Secondly, sinne is the cause of afflictions, without which, no sorrowe could come vnto vs. The vse is, to teache vs, to labour with our selues, alwaies to be more displeased with our selues for our offences, then for those punishmentes which they bring vppon vs in this life.

2 *Doctrine.* (*because of these things*) The strength of mans bodie is more wasted with sorrowe and griefe, then with anie toyle that can befall it in this life. The reason is, because, griefe riseth from the heart, the fountaine of strength, and spreadeth into euery part of the bodie. The vse is, to shewe the cause why many are ouerwhelmed in some troubles, which (and greater also) some are not mooued withall; euen because the one layeth them, as grieuous things, to the heart; the other casteth them, as triffles behinde his heeles. Secondlie, to teach vs, so to sorrow when afflictions are vpon vs, as yet we neuer exceede the meane, least wee make our selues vnable to performe the duties of our callings, and so increase our sinnes by that meanes.

Verse. 18. [*Because of mount Syon, which is desolate*] i. This especiallie grieueth my heart, that the place where Gods seruice was wont to be vsed with great glorie to his name, and ioye to his people, should be made as a forsaken wildernesse (*foxes run vnto it*) i. such as with craft and blondie affection doe spoyle the flocke, doe raunge therein at their pleasure.

1 *Doctrine.* [*because of mount Sion*] The desolation of the Church of God, is the greatest griefe that can befall Gods people in this life. The reason is, because, first, it bringeth dishonour to God, which is more to be grieued at then the losse of life is selfe. *Exod.* 32, 32. *Rom.* 9, 3. &c. Secondly, they delight more in the prosperitie thereof, then in their other

greatest

greateſt ioy, *Pſalm.* 137. 6. The vſe is, to teache vs, to labour with our ſelues that we neuer thinke wee haue attained to any tollerable meaſure of religion, vntill Gods glorie be the deareſt thing vnto vs of all other.

Doctrine. [*foxes*] The troubles of Gods Church bee at the height of her affliction, when they that hate her, and ſpoyle her, haue power ouer her. The reaſon is, becauſe, firſt, no part of Gods honour can be aduaunced for them. Secondly, euery true member of the Church is vexed by them. The vſe is, to teach vs, (as this people did) when ſuch a condition befalleth the Church of God, to mourne for it, bearing patiently our ſhares in the miſeries of it, and praying heartily to God for the amendment of it. 2

[*Thou O Lorde remaineſt for euer*] *i.* howſoeuer there is oftentimes a chaunge and alteration in this worlde, and that in thy Church; yet thou abideſt the ſame for euer [*thy ſeate to generation and generation*] *i.* the Throne, on which thou ſitteſt, (for hee ſpeaketh after the manner of men) to rule all things is firme, ſo as thy Church depending vppon the aſſurance of thy power and promiſe, cannot but continue, howſoeuer ſeuerall generations bee puniſhed and cut off for their ſinnes. Verſe. 19.

Doctrine. Generallie out of the whole verſe. The Lorde hath from the beginning, and will to the ende, and after all generations, rule the world, and all that dwell therein. The reaſon is, becauſe, all power is of him, and is to bee referred vnto him. The vſe is, to teache vs, that howſoeuer wee for our ſinnes doe vaniſh away, yet Gods Church ſhall remaine, though floods of afflictions ſeeme to drowne euerie member thereof; ſeeing it is founded vpon his promiſe that cannot lye, and his power which is able to doe all things. This doctrine, and the ſame vſe thereof, is expreſſed, *Pſalm.* 102. 24. to the ende.

[*Why haſt thou forgotten vs for euer*] *i.* O Lord ſeeing wee are thy people, and thou our God, why is thy heauie hand ſo vpon vs, as though thou hadſt no care of vs, and did forget vs? Verſe. 20.

(Why haſt thou left vs to the length of dayes) *i.* why doeſt thou ſo carrie thy ſelfe toward vs, as if thou hadſt forſaken vs for euer?

Doctrine. *(why, &c.)* When the godly are moſt pinched with afflictions, then are their prayers moſt feruent vnto the Lord. The reaſon is, becauſe, firſt, afflictions driue away drowſineſſe and ſecuritie. Secondly, the preſent vexation that troubles doe bring, doth make vs pray earneſtlie againſt them, as we are deſirous to be rid of them. The vſe is, to teach vs, to know, that howſoeur no affliction is for the time ioyous, but grieuous; yet they are profitable to all that are rightly exerciſed in them, *Heb.* 12. 11.

Verſe. 21. *(Reſtore vs O Lord to thee, that wee may bee returned)* *i.* O Lord it is thou alone that muſt bring vs into our former eſtate of peace and felicity, if euer wee ſhall be brought vnto it: for hee ſpeaketh not here of the worke of repentance, but of their outward flouriſhing eſtate, ſuch as they had vnder *Dauid and Salomon* *(renew our dayes as of olde)* *i.* let it pleaſe thee to alter our eſtate from this miſerie wherein it is, to that happineſſe that it hath bene in, in former times.

Doctrine. Generally out of the wole verſe. 1 It is in the hand of God alone to alter and diſpoſe of the outward eſtate of all men in this life. The reaſon is, becauſe, all power ouer all things is in his hand alone. The vſe is, firſt, to reproue them that aſcribe any thing (when they proſper) vnto their owne power or wiſdome. Secondly, to teach vs, to ſeeke vnto God alone for ſucceſſe vnto our trauailes, whether we labour for the good of the bodie, or the ſoule, and to acknowledge his hand that giueth both proſperitie and aduerſitie therein.

2 *Doctrine.* *(as of olde)* The experience of Gods former fauour, is a notable prouocation to cauſe vs ſtill to truſt in him, and to call vpon him in all our neceſſities: for the reaſon and vſe hereof, ſee *Chap.* 3. *verſe* 56. *Doct.* 1.

Verſe. 22. *(For ſhouldeſt thou altogether contemne vs)* *i* Lord how can it agree with thy promiſe and former mercies, how to make no reckoning of vs *(ſhouldeſt thou be exceedingly angry with*

with vs) *i.* canſt thou ſhewe thy wrath againſt vs aboue the ſtrength thou haſte giuen vs to beare it, and ſo conſume vs which are thine inheritance?

Doctrine. Generallie out of the whole verſe. The conſideration of Gods loue to his people, and merciſull diſpoſition to doe them good, is an aſſurance vnto the godly in their afflictions, that the ende ſhall be ioyfull. The reaſon is, becauſe, firſt, they know hee hath euer ſhewed pittie to his people, and deliuered them out of all their diſtreſſes. Secondly, they beleeue that God will doe ſo with them; ſeeing, neither his arme is ſhortned, nor his kindeneſſe any way abated, there beeing no change in him. The vſe is, to teache vs, in all our troubles, not to meaſure the euent of them by our own ſinnes, or our power to eſcape them (for wee ſhall bee confounded in our ſelues,) but by the due meditation of Gods power and mercie, which hee hath promiſed to employe for euer to the good of his Church, *Matth.* 28. 20. who will bee true of his word, though all men be lyars. *Rom.* 3. 4.

The ende of the Lamentations of Ieremie.